Drawn by F. Henniker.

Engraved by Geo. Hare.

Jerusalem, from the Cave of the Apostles on the Mount of Olives.

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NOTES,

DURING A VISIT TO

EGYPT, NUBIA, THE OASIS, MOUNT SINAI,

AND

JERUSALEM.

BY

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PREFACE.

"O THAT mine adversary had written a book," is an exclamation which betrays no little degree of malice, and no slight knowledge of Reviewers. I have been persuaded to make a book;—but I have made it as short as possible, and to this accidents have contributed. Part of the following was written to a friend, to whom, verbum sat:—the amusements of drawing and shooting prevented me the trouble of making long notes:—what I did write has but lately arrived in England: and part of my papers have been lost.—With respect to the scene of my travels, I did not advance beyond the neighbourhood of the second cataracts, and I made but a

short visit to the Oasis, Mount Sinai, and Jerusalem. As to the subject, I may observe, that my delight was rather in nature than in works of art: of the latter, indeed, I have not omitted the *name* of any object, and have particularly mentioned such features as sufficiently interested me while on the spot to take drawings of. In speaking of the people, I am, *perhaps*, in some few instances, deceived, either by vulgar errors, or by wantonness: but in general I have related only such anecdotes as appeared to me to be characteristic, and such as I practically learnt.

FREDERICK HENNIKER.

Newton Hall,
Aug. 1822.

CONTENTS.

CHAP. I.

Voyage from Malta...Pilot-boat...Alexandria.

CHAP. II.

Plague...Dogs...Obelisks...Pompey's Pillar...Canal...Catacombs...Flies.

CHAP. III.

Mirage...Swallows...Canopus...Bedouins...Etko...Rosetta Gardens...Bogaze...Rice Magazine...Ablution...Coffee and Pipes ..More Dogs.

CHAP. IV.

Voyage to Damietta...Cosa-fa and Non-fa-Niente...Fecundity ...Sais...Ibis Ardea...Jerreed..."Fantasia"...Menouf...Semenhoud...Beybait...Mersy...Charms...Menzaleh...Lake...Damietta.

CHAP. V.

Matarieh...Sann...Burial-place...Tanitic Branch...Om Foredge...Bubastic Branch...Bedouins...Djibel Romano...Pelusium...Tinneh...Tennys.

CHAP. VI.

Tennys...Toomah...Tomb of a Shekh...Debbee...Tmai...Jackalls...Cosa-fa and Non-fa-Niente...Retrospect of the Delta.

CHAP. VII.

Cairo... The Name... The Town... Palace...Joseph's Well...Divan...Joseph's Asylum...Matarieh...Heliopolis...A Mosque...Lamentations...Introduction to the Pasha.

CHAP. VIII.

Cairo...Review...Triumphal Entry of Ibrahim Pasha...Caravan from Mecca...Cemeteries...Almah...Pyramids.

CHAP. IX.

Cairo to Bedrousin... Sacchara... Mummy-pit... Benisouef...Bebee...Djibel et Teir...Palm-tree...Minieh...El Coom Amrah ...Metarrah...Benihassan...Antinoe.

CHAP. X.

Rhadamone... Ashmounim... Hermopolis... Melawi...Manfaloot...Mahabdie... Crocodile Pit...Lekraat...Siout...Aboutidge ...Gou...Shekh Eredy...Ekmim...Souhedge...Girgeh...Baleainieh...Arabat Matfooner.

CHAP. XI.

Ho...Diospolis Mikra...Cafr Saiad...Chœnoboscium...Crocodiles...Warrhen...Dendera...Kenneh...Copht...Goos.

CHAP. XII.

Thebes...Tombs...Memnonium... Medinet-Abou... Memnon ...Lougsor...Carnac...Psyllus...Dogs...Cemeteries...Relics.

CHAP. XIII.

Hermontis... Esneh ... Latopolis... Contra-Laton ... Heggs... Eleithias...Edfou...Hadjar Silsilis...Koum Ombos...Isle of Elephantine...Essouan... Cataracts...Philæ.

CHAP. XIV.

Debood...Kardassy...Kalebshy... Dondoor...Gwersh-Hassan ...Dakky... Korty... Maharrag... Sebouah... Djibel et Telly... Dehr...Thoomoz...Ibrim...Arnky...Ebsambal.

CHAP. XV.

Of the Nubian.

CHAP. XVI.

Descend to Philœ... Granite Quarries... Derahvy... Slaves... Takrouri...Arrival at Esneh...Departure for the Oasis.

CHAP. XVII.

The Oasis Bœris.

CHAP. XVIII.

Departure from the Oasis...Ho...Minieh...Return to Cairo.

CHAP. XIX.

Arrival at Cairo...Pyramid of Chephrenes.

CHAP. XX.

Departure from Cairo ... Suez ... Tor ... The Narkoos...Arrival at Mount Sinai.

CHAP. XXI.

Mount Sinai.

CHAP. XXII.

Departure from Mount Sinai.

CHAP. XXIII.

Jerusalem.

CHAP. XXIV.

Departure from Jerusalem...Ramlah...Cucommin...Nazareth ...Acre ...Tyre ... Sidon ... Baroot ... Tripoli ... Cannobin ... Bysherry...Balbeck...Baroot...Cyprus ... Kakava...Rhodes...Scala Nuova...Ephesus... Smyrna...Athens...Hydra...Constantinople ...Vasilikos...Varna...Bucharest...Vienna.

DIRECTIONS TO THE BINDER.

Jerusalem...to face the Title-Page.

Tablet of Hieroglyphics...to face Page 161.

Convent of Mount Sinai...to face Page 234.

VISIT

TO

EGYPT, NUBIA, THE OASIS, MOUNT SINAI,

&c. &c.

CHAPTER I.

VOYAGE FROM MALTA—PILOT BOAT—ALEXANDRIA.

DEAR W—

As your accident on Mount Vesuvius is also my misfortune, depriving me of your company to Egypt, I shall alleviate part of my own at least, by occasionally sending you an extract from my journal.

October 6th, 3 P. M.—Took the good wishes of my friends at Malta, and went on board the brig Costante, already under weigh for Alexandria, and at 3 P. M. commenced my unceasing wish, that the voyage was over—wind fresh but fair—and fair but fresh—the sun in setting appeared particularly red; the captain and myself looked at it with very

different sensations—I admired it: the captain applied the word "Capote" as an epithet, and sent for his great coat—it soon came on a violent gale; however it was very well, *when over*—we had run two hundred miles in twenty-four hours.

Eighth—9th.—Time passes on as it usually does at sea; "how far have we come, how far have we to go, at what rate are we going, when do you think we shall arrive, only guess,"—no mile-stones—no land—no ships—not even a straw for a drowning man to catch at—"nil nisi pontus et aër," as the Latin grammar says.

In so long a traject as from Malta to Egypt, a landsman has a right to expect a weather adventure, but not when the stars are unusually bright and beautiful. "All that glisters is not gold;" the breeze that removes the clouds from Heaven, ruffles the surface of the deep. About midnight I found my head knocking itself against either side of my birth, as if was not my own, an awful bell was summoning all hands upon deck—"hear it not Duncan"—pumps going, brandy going, and so was my breath, no "æs triplex" to keep my heart in its proper place, the pitching of the vessel had the same alarming effect, as descending the *mountains of pleasure* in the jardin Beaujon at Paris; I shall never again call Saint Peter coward, and I repent of having with you, in the straits of Messina, abused Virgil for exaggerating Scylla

and Charybdis; I now think Homer more unpardonable for attempting to express the threats of the sea in one word.

Fourteenth.—Wind little, and none, there is a feather vane near the steersman, it droops: I put lighter feathers, but it wo'n't do; we are however near land, a heavy mist that falls at the moment of sunset warns us of our approach to Egypt.

Fifteenth.—The sea is brown and brackish, this is owing to the influx of the Nile, and yet we are probably forty miles from the mouth of the river—the night is so dark and the coast so dangerous, that we bear away from the object of our wishes.

Sixteenth.—Day break, hail to the gardens of Rosetta, we have overshot our mark and tack back for Alexandria—a low white streak scarcely rising above the level of the sea; compared by Denon to a riband stretched along the horizon—Pompey's pillar looks like a light-house and answers the purpose of a land-mark.

Alexandria has two ports, the old and the new; the latter is exposed and not frequented, the former is not easy of access, it has a mouth like that of a mad dog, rocks like teeth, protruding, foaming, and threatening; still a chance of commencing my adventures with a shipwreck like many travellers in this quarter; a boat-load of screaming pilots give a horror and interest to the scene; the

dresses of these men, unlike that neat uniformity which pervades our seafaring class, are as gay and diversified as the changes of fancy, colour, and embroidery can make them; turbans, poniards, red shoes, no stockings, mustaches extending on either side the face like a cat's feelers—a grey bearded fellow who seems old enough to have been pilot to Noah, and clothed in Joseph's garment, his legs crossed, his arms folded, with a pipe in his hand, is perpetually screaming out "Hay-lay-essah, Hay-lay-essah," (God help us, God ——) and now that we have cleared the rocks, and that there is no more danger, old grey-beard comes on board for payment, he asks also, "becksheesh," a regalo, a present; his coming on board is worth something, for it is a sign that the plague does not at present exist in Alexandria. It is nearly the moment of sun-set and gate-locking, so that I cannot yet make my escape from this moving jail, nor can I at present discover any thing to tempt me on shore except a few palm-trees, and what will also defy my curiosity, a large white building at the extremity of a tongue of land, far removed from man; it is the Harem belonging to the Cleopatras of the Pasha.

We have run nearly a thousand miles in ten days, a rate I should be most happy to compound for with Neptune and his unholy allies.

17th.—I have been on shore; the very stepping stones at the water's edge are a mass of antiquities, about to quit their native country, with strong letters of recommendation from Messrs. —— and ——, to the respective governments of England and France; defaced hieroglyphics and noseless statues sent for no visible reason, unless for ballast. Who would imagine that such things are to be paid for? If such are the pieces of the gorgeous palaces that are worth carrying away, there will scarcely be left a wreck behind! I may return to Rome to look at obelisks, and to London and Paris for all else of Egyptian labour.

Conducted to the house of the English consul; streets narrow, winding, and filthy; houses low, unfinished and unfurnished; where there ought to be glass, is a closely reticulated wooden grating, like the screens of a nunnery, and to answer the same purpose; the women here are born in a prison, they live in a prison, and they die in a prison, if they escape being tied in a sack and drowned. Contrasted with the vile appearance of the town are the gaudy habiliments of the people; one might imagine the place to be wealthy—but there are also such a number of half clothed and half starved, that Alexandria appears to be a national poor-house. Coffies and smokies are as frequent and as frequented as gin-shops and ale-houses in London. In lieu

of silver-smiths and confectioners, are tobacco-cutters and barbers; at length we enter the only street that boasts a pane of glass; this is inhabited by Francs. The term Franc is applied to every head that has a *hat* on it; and here forgetting all national and religious differences, they flock together, as Jews do in London, and Turks in Venice.

Arrived at the consulate—no one knocks at Mr. Lee's doors without experiencing disagreeable sensations, *till within them.* They are evidently constructed as a defence against either plague or mob; being double and having a small aperture for caution's sake.

In the town is an inn and a *table d'hôte*, the table being covered with oil-skin, which is an anti-plague; here are also lodgings to let, but I retain my birth on board the brig; there is a wide difference between being in a ship when at sea, and when it cannot run away with you; we have a minor plague on board, musquitoes and flies, they boarded us yesterday as busy as custom-house officers; the flies are wading incessantly through this scrawl, following my pen as crows do the plough. What trouble, not sport, Domitian would have had here! Sir R. Wilson states that he used to kill such quantities at a time that it "appeared as if a cask of currants had been spilt." It is surely no harm to kill a musquito, and I know not which are our

greatest enemies, the flies or the musquitoes, they hold divided sway—half sting by night, the others sting by day.

Yours,

P. S. Whenever I make use of Arabic terms, I shall write them as my ear dictates to my pen.

CHAPTER II.

PLAGUE—DOGS—OBELISKS—POMPEY'S PILLAR—CANAL—CATACOMBS—FLIES.

ALEXANDRIA, 21ST OCTOBER.

THE camel with our luggage is gone, and the donkies that are to carry ourselves are ready; they do not appear so anxious to proceed as our guide, who says that if we turn out of our way to look for where Canopus *fuit*, it will be dark ere we reach the half-way house.—But to my mem.—Concerning the plague, nothing certain is known of it except its dreadfulness—fear, as in all other countries, and other diseases is a conductor; if so, I run great risk. A merchant here at the commencement of the late plague shut up his house, and would allow no one to answer the door but himself; he caught the plague, and died: all the other inmates escaped. Among curious cases there is one on record at Malta. A tailor, who had procured some silk from an infected house, passed the evening with a soldier and his wife: the tailor went home, and the soldier and his wife to bed; on the following morning the woman found her husband

dead by her side, and covered with tumors: she was put into the lazzaretto, as was also the tailor: at the end of three weeks the infection manifested itself upon the latter, and he died; the woman escaped altogether. There is no calculating upon safety—till after the 24th of June. *Then*, even the Turks, who are fatalists, have a feast, under the idea that the plague ceases on that day—it usually about that time goes out of town for the season, or remains incog.

Walked towards the obelisks of Cleopatra, they are situated at the edge of the new port. Within a few yards of the town, the butchers were drawing and quartering buffaloes: the sands fetid with entrails: sharks and dogs are the only scavengers. Here commences a wall, which is supposed to be a defence, and is called the city wall; under it are frequent mounds of rubbish, such as are seen in the purlieus of London, where retiring citizens placard "Belle vue" upon a cottage. Attempting to pass the first of these filth hills, a pack of brindled wolf dogs rushed down upon us, barking furiously as if they knew me to be a Christian. I had almost determined, Actæon-like, to fly, but stood at bay, and at length backed out of their dirty territories, the dogs following till we approached a second mound. Here a second kennel was let loose upon us, and the former, having handed us over to strict watch, retired. They have a method in their

madness; and I would match them for frightening strangers against double the number of geese of the Capitol.

The town wall runs between the water's edge and the obelisks: fragments of pillars and architectural remains, probably once connected with them, are visible under the neighbouring waves. Encountered the dogs once more, and entered the town.

Met a crowd of Roman Catholics returning from mass: they have a neat chapel, which is not only tolerated by the government, but even surmounted by the Turkish flag to preserve it from insult. In Bucharest, the capital of a Turkish province, every religion is tolerated—except the Mahommedan—strange inconsistency. The Pope also has an armed force, and having an armed force has the word Peace inscribed upon his standard. Near the chapel stand three plain granite columns, that *may have been* part of a portico, or any thing else. I really cannot make them interesting: Denon has made a pretty picture of the subject; but the beauties of it do not exist. Nearly opposite is a ruined mosque, in which was found a noble sarcophagus, it was packed up cleverly by the French for the Louvre, but *il se trouve* in the British Museum; the *cross* is still evident on some of the stones used in this Turkish temple—but even the eagle is not obliterated from all the public build-

ings at Paris. I laboured onward over some acres of crockery: at Rome it is difficult to believe that Monte Testaccio is formed of such materials, but here we may fancy the wreck of all the potteries of Egypt. The city cisterns are filled but once yearly, by the overflow of the Nile; they are spacious, and underground; will soon fall into disuse probably, as a canal is about to be opened between the river and the town; at present I am watching a camel, he carries two goats skins for water—kneels down at command near the opening of the cistern; the skins being filled, he springs up, and bears his burden to the town—if cunning did not master strength, camels and elephants would never submit to man. The obelisks of Cleopatra do not appear striking to one accustomed to those at Rome; even in size they yield to that standing before the church of St. John Laterensis. One of them is under sailing orders for London, in the other there is nothing so remarkable as to observe that the hieroglyphics on two of the sides are nearly effaced by the pelting of the sand; such is the effect of minute particles even upon granite, while the sides exposed to the saline atmosphere, have not suffered the slightest injury, and three thousand years have passed heedlessly by. These obelisks are called the *Needles* of Cleopatra: they have no eyes to them, but if they had, a cable six feet in diameter might pass

through as easily as through the needles of the Isle of Wight.

Pompey's pillar stands without the walls; the distance at which it is seen at sea prepares one for the intelligence that it is nearly 100 feet in height: the shaft is said to be the loftiest in the world (as a single block). This bel pezzo of granite is in height superior to perhaps any house in London; and here, where the buildings are comparatively cottages, appears to great advantage; the capital (Corinthian order) is different as to material, and indifferent as to workmanship: in its character as a column it is less pleasing than many at Rome and Athens, and, as a monument, it is not to be remembered with Trajan's pillar, nor with that in the Plâce Vendôme at Paris, nor with "*the Monument*" in London, it has not moreover any admonition on the shaft: it *may* have one upon the pedestal, because Quaresmius gives one and Hamilton gives another: the former says it was erected by Alexander; I leave the curious to settle the point whether it was erected in honor of Alexander, or of Diocletian, or of Severus—"tulit alter honores." I did not ascend it, though not forgetful of the plan of flying a kite, as was done over the tower at Pisa. It is quite sufficient for me to be told by our captain, that he, in company with seventeen others, dined on the top. Encamped near the pillar is one

of the Pasha's sons, whose duty is to superintend the operations going on at the new canal, and to prevent the labourers from deserting: these labourers are procured by conscriptions levied on the villages: Egypt is still "the house of bondage." Met part of the governor's harem: each woman riding on a donkey, and covered with a mantle of black silk, as with a cloud, I should have mistaken them for bales of goods, can form no opinion of either face or figure: their master has lost his nose.

The canal is the labour of many thousand wretches brought together by force, and ill paid for their work; many of them who had probably never seen a hat before, surrounded us: BECKSHEESH was the rallying word: these poor wretches are covered with rags, at least those who have enough of them. There is but little method in their labour: that of raising water from one level to another is an ingenious piece of awkwardness; a low bank is built up, two men at a few paces distant opposite each other, swing a *rush basket* through the obnoxious pool, the water, that does not fall through, is thrown over the bank, and thus it is handed on. At the moment of sunset, a note of exultation ran through the workmen; with scarcely an exception they performed their ablutions in the dirty puddles, and knelt down on the spot to pray. All turned their faces towards Mecca, a Mohammedan always does while praying, whatever part of the world he

may be in, and similarly as we turn towards Jerusalem when looking at the communion-table. Prayers finished, those who had any thing to eat, supped, and a miserable number who had nothing, scratched a kind of grave in the sand, and, taking off their rags, endeavoured to make a coverlid, particularly to guard the head. The gates of the town locked—Becksheesh effected a breach.

Went with a party armed to see the excavations: about two miles W. of the town some paltry chambers have been cut in the rock, and being washed by the sea, are nicknamed, "The Baths of Cleopatra;" in the neighbourhood the stone-cutters have displayed their fancy in forming a kind of temple, and sundry chambers; these are called the catacombs, but are very inferior to those at Syracuse, or even to those at Paris; they are half filled with dirt: a quantity of bones and holes indicate that these places have long been the resort of wild animals; an hyæna had been killed here a few days before, and our guide discharged a musket at entering; we were also provided with the ship's line, which we made use of as a clue to our egress: the story of people having been lost is applied to these catacombs, in common with all others from the time of Theseus; our arms were meant to be of use should the Arabs have attempted to fasten us in for ransom, a trick by no means uncommon.

Revisited the canal: in the cross cut that com-

municates with the new port, and within 200 yards of it, 20 feet below the surface of the sands, is a considerable extent of laboured stone, and two granite columns of a peculiar *want of order*, drawing to a point at the top: if this fabric ever formed part of Alexandria, as it probably did, it must have been at that time when, according to report, it contained a population three times as large as that of London is at present; at that time too the library was in existence, but the glory of this *part of the* world passeth away: the town is sunk below comparison, and as to books, THE LIBRARY is now reduced to the Koran, a pocket Vade Mecum, that contains love, law, and religion; throughout the Mohammedan dominions, which occupy no inconsiderable space of the ancient hemisphere, there is but one Turkish printing press: Plato and Pythagoras once came to Egypt to *learn*. The town of Alexandria, from the land side, appears like a stone-mason's yard, nothing to relieve the eye from sun, sand, and stone, except a few palm-trees, and occasionally a flag, denoting a consulate; the town-wall embraces a large space of ground, containing gardens, and even hamlets, the huts of which are about six feet square, of unburnt brick. Turning a corner suddenly, I came near a woman whose veil was raised, she screamed, and appeared angry, I had no reason to congratulate myself, though it is the first female face that I have seen in Egypt, it

may also be the plainest: every woman wears a sort of Venetian mask, and reminds me of a funeral fraternity at Rome; but, if I may be allowed to judge by the sample, I suffer no great privation.

A small battery thrown up by the French is still in existence; under it is a neat mosque lately erected by public subscription; it is said that the Prophet appeared to the Viceroy, and commanded it to be done; the magnificent church of Santa Maria Maggiore, at Rome, was built in consequence of a similar miraculous imposition. The Pasha is not considered over-religious, but can quote Scripture.

The most strange, the most disgusting, and the most unavoidable sight in Alexandria is this—the eyes and mouths of all the children are literally embanked with flies; their mouths are beset as if they were the mouths of honey-bottles, their eyes are too filthy for description; the children have no prescient dread of ophthalmia, but suffer these vermin to remain undisturbed; whether these two organs of sense are used as fly-traps, or whether to be fly-blown is to be complimented, I will not decide; but Plato was more fortunate in his infancy in being overswarmed by bees.

CHAPTER III.

MIRAGE—SWALLOWS—CANOPUS—BEDOUINS—ETKO—ROSETTA—GARDENS—BOGAZE—RICE MAGAZINE—ABLUTION—COFFEE AND PIPES—MORE DOGS.

ROSETTA, 22D OCTOBER.

I ALSO call this place by its Franc name, because you do, and every one else unacquainted with the proper term; the natives call it Rashid; the Italians, and Italian is the current medium of conversation in this country, terminate every word with a vowel; those who never heard of Haroun el Rashid, give another meaning to the word, and Rashidda, becomes Rosetta. I am cooling myself in the Franc inn, for though the distance from Alexandria to this place is only twelve hours, and though we tarried that same length of time at the half way house, I arrive im-*patiens solis atque pulveris.*

On leaving Alexandria, we enter immediately on the desert, about a league in advance there *appears* to be a large sheet of water, interspersed with rocks and cattle immersed to their knees; their images are seen reflected, though the surface of the mirror is disturbed by a flickering haziness; oppressed with heat and sand you hasten onwards, the water still receding as you advance,—surely one of the plagues of Tantalus was invented on

this spot; an ignis fatuus is not half so provoking as this "*mirage*," again and again deceiving! though the last deception left you determined not to be deceived again. Thus even the desert is productive of interest; an infinity of sand is in itself a novelty, not a pleasing one; yet to know that it is sand, and at the same time only not believe that it is water, equals any deception in the legerdemain of nature; for the solution see the experimental philosophy of Dr. Woolaston.

Swallows in great numbers skim over the plain, are they also deceived? the plumage of their breasts is of a deep red colour: I leave it to naturalists to determine whether it is the same bird that comes with summer, when summer does come to England, and if in changing country it changes plumage.

Distant about three hours from Alexandria, labourers are making excavations in the sand, they call it Canopus; I saw no fruit of their industry, but am told that whatever is found, is again hidden, till a sufficiency is collected for market. The Francs buy any thing that bears the sign of antiquity. At the water's edge are the remains of some colossal figures and baths, which denote the ancient site accurately depicted by Denon.

Approached some Bedouins, they live in low ragged tents; a wooden bowl, a coffee pot, a mat to sleep on, a gourd rind for water, a donkey, and a goat for milk, comprise their domestic utensils;

their appellation is derived from a word signifying *desert*—they pack up and pack off at a moment's notice, as our gipsies. I requested a draught of water, which was brought to me in *the* bowl, enough for man and donkey; the bearer of it, a fine young woman, wore a pair of large ear-rings: it seemed as if she had sold her wardrobe to purchase these barbarous ornaments: she was otherwise beauty unadorned, except being tattooed, not only as to her eyes and chin, but very low down. A man was employed in making cloth, I hope for the young woman. The Bedouins in general live beyond the reach of despotism, and differ much from those who dwell in the cultivated parts of the country. We had passed the spot where Abercromby fell, and were now within sight of Aboukir. Denon, speaking of the battle of the Nile, *boasts* that two or three vessels escaped from Nelson, having cut and run in a fog—"*fallere et effugere est triumphus.*" Etko, the half-way house, a wooden hut nearly filled with a wooden dresser; stretched my mattress and myself upon it. A dirty fellow was baling out coffee all night; a gin-shop cannot be more disagreeable; the boards of the roof had parted company, and the stars and myself were winking at one another till morning.

22d Oct. 6 A.M.—No English breakfast to be got; no breakfast of any kind; nothing but coffee, half and half, grits and water, neither sugar nor

milk. Mounted our donkies, five hours to Rosetta; between Alexandria and this place a few palm-trees diversify the desert; bleached bones indicate the road as plainly as they did from Waterloo to Paris. By the way-side is occasionally placed a tub of water, the pious bequest of some rich Mussulman —this *is* charity!

Rosetta is of better construction than Alexandria, the houses higher, with the convenience that in the upper stories you may shake hands across the streets; the streets or lanes are therefore dark, but the sun is excluded, which is *not* an advantage in *London*: the bricks are deep red, cemented with a profusion of white mortar, and have a peculiar appearance. See plate by Denon. The gardens here are delightful, but any thing green and cool might well be so to one coming from the desert; these, however, would be valued, even after ordinary verdure: they are not so extensive as I had imagined, but more beautiful than I could have conceived; every thing is in wild luxuriance, and literally a wilderness of sweets; how different from a French garden, formed by axe and rule into mathematical lines. The banana, the palm, the orange, lemon, cedrato, and henném, besides being objects of novelty and beauty, are all in bearing. The banana pleases me most, both in its fruit and in its appearance; the leaves are nearly six feet in length, and of a width to render them just ele-

gant. The banana is called poma paridisi, but had it grown there, two leaves would have made a *gown* for Eve, instead of her making a shift with fig-leaves. The henném, loved-of-women, resembles myrtle. The various species of orange struggle for room, and the whole is surmounted by the palm-trees; their leaves resembling and drooping like ostrich feathers. I never saw a hot-house to please me so much, scarcely excepting a drawing-room levee at Buckingham-gate. The trilinguar stone that was discovered here is to be found *now* in the British Museum; no object of curiosity remains except the gardens. I wish that they were in London too.

23d October.—Hired a small boat and visited the Bogaze; the Bogaze is a sandy island or plain, occasionally *lent* by the sea, and affords a scanty pasturage; the sand annually accumulates, and the navigation is already so dangerous that the Arabs say, "he who is not afraid of the Bogaze does not fear God." The new canal will entirely destroy the commerce of Rosetta, and of the seven mouths of the Nile; the mouth at Damietta will be the only one without a locked jaw. It is not worth the while to go to the Bogaze, were it not for a sail through a magnificent wood of palm-trees, and the view at return of the aspiring minarets of Rosetta; it is, however, some consolation to you, that a grove of palm-trees are inferior to the same number of firs, in alpine scenery, and that a mi-

naret in the distance is but little better than an old fashioned chimney. A palm is elegant as to its leaves, but the trunk is a long and bare straight line, like lady Lath-and-plaster at a drawing-room, or a corpse carrying its own plume of feathers. I intend making the tour of Lower Egypt before I visit Cairo; my two boatmen of to-day have almost persuaded me to take their skiff, which is only eighteen feet long—the waters are out, and I can cut across the country; the fashionable thing is a candgy or a maash, which you hire reasonably to yourself, and in your own cabin, you can go from one end of Egypt to the other without seeing any thing, and perform your journey moreover with great expedition; but I am not carrying despatches, and do wish to see the manners of the natives: A candgy is to a maash as a gondola to a barge—walked through the rice magazine, nearly all the rice of the kingdom is collected here, and it all belongs to one man, the Pasha himself—this merchant viceroy monopolises the whole, and at his own price; vi et armis: when the grain is nearly ripe, soldiers are placed in the fields as guards, lest the *Pasha* should be defrauded, and lest he who sows should reap "*proprio condidit horreo, quicquid de Libycis verritur.*"

Saw a Turk of consequence perform his ablutions—it was near the river's edge in public; one slave poured water over his foot as he held it up,

another wiped it, and in the same manner of his hands—ablution is the purification from all uncleanliness, is commanded to be performed five times a day, and extra, after every dirty act; such as touching a dog or a Christian, (dogs and Christians are often called by the same name, Kalb) thus often is a Mohammedan baptised—a Turk does not wear either gloves or stockings, nor even his walking shoes in a house, lest they they might be considered a screen of dirt; cleanliness is next to godliness.

24th October.—The boatman promised that he would not sit *all* day long cross-legged and smoking; the English vice-consul answers for his honesty, and I am persuaded. As to the honesty of this place, I have been robbed twice, and this has happened on two successive nights; the only two (the night at Etko being sleepless) that I have slept on shore; without alluding to the circumstance, I enquired the character of my hosts; the vice-consul assures me that they are of good repute—I did not mention my loss, willing rather to abide it than cast even a suspicion on characters reputedly honest; a hook either through the roof or through the windows may have been the means—the window-place is open—neither glass nor board.

The skiff is ready, a matting is put up, a mattress, a small sail, and a pair of oars, incommode the *crew* considerably. At taking leave of the vice-

consul, coffee and pipes were presented by a *slave;* the vice-consul is not an Englishman; he is, however, supposed to be a Christian; coffee and pipe answer to "refreshment," and are invariably brought in without a "will you allow me to offer?" drinking and smoking expressed by the same word in Arabic, eisherab—the pipe is of wood, either cherryor jassmine, in length about six feet—leng th cools the smoke—Kinneir mentions one too long for the room, and always put in at the window, mem. to try a fishing rod; presenting a cup of coffee, the slave places his hand on his forehead, his lips, and his heart, signifying that he honours you in thought, word and strength; he pledges faith to you at the same time in one of the usual forms of "double life to you," or some other set phrase—poison is sometimes administered in coffee; there is no other cup for the tragedy queen here—but the slave does not "make essay," the cup not being so big as an egg-shell.—I go on board.

P. S. More dogs—I count upwards of thirty tearing a cow yet warm, and in the public street; some are half buried in the body of the animal, and others fighting for the tit-bits.

CHAPTER IV.

VOYAGE TO DAMIETTA—COSA-FA AND NON-FA-NIENTE—FECUNDITY—SAIS—IBIS ARDEA—JERREED—"FANTASIA"—MENOUF—SEMENHOUD—BEYBAIT—MERSY—CHARMS—MENZALEH—LAKE—DAMIETTA.

DAMIETTA *alias* DAMIATH.

REACHED Damietta at length—a long and weary voyage—we proceeded up the Rosetta branch of the river as far as the canal of Menouf, by which we found a way into the second leg of the Delta. Dropped down to Mansoura, followed the canal that communicates with Menzaleh, and crossing the lake of that name, have reached Damietta *at length.* The Rosetta branch is lined with palms, sycamores, and acasias (mimosa Egypt), and the numberless villages are enlivened with birds unknown in England. The Damietta branch is naked and dull; the canal of Mansoura is worse; from the lake of Menzaleh a wood of palm-trees stretches itself to this place. I could almost compare it to the gardens of Rosetta—it afforded us shelter. Dr. Gregory says, "that love is the effect of gratitude."

My boatmen are two brothers; the elder does

nothing but smoke; the younger all the work: the latter is near-sighted, and makes many mistakes, but coolly reconciles every thing in the true Italian style. "Cosa-fa? Non-fa-niente." I naturally call busy body, cosa-fa—and lazy boots, non-fa-niente.

25th.—The country seems as fertile of sparrows as it is of grain. Aristotle, speaking of the fecundity of Egypt, says, that a woman has been known to give birth to twenty children in four accouchements!

Frequently is to be seen the mast of a foundered vessel. It being the grain season, and the vessels laden for the Pasha, they are probably wilfully scuttled. In the neighbourhood of Salthaggar are the ruins of Saïs. Went on shore, about half a mile distant there was a djerm aground, and a corn vessel had been sunk near it. Saw six naked black fellows jump overboard, and I thought myself their prey. They seized my boat; I hastened back, they told me that their vessel was aground, and the passengers wished to be put on shore. I went with them for that purpose; there was a company of soldiers on board, two of whom immediately jumped into our boat, and took us on a cruise. We soon fell in with a djerm, which the soldiers seized, and liberated us. One of them, when he took possession, told me, that he was "a Turk—a Turk—not a *fellah*." Our boatmen are what are termed

fellahs ; that is, native labourers. Fellah seems to answer to our old word villanus*, and to be synonymous with villain, as a term of reproach. Saïs is under water, nothing to be seen except the mounds that denote the ancient site, and the excavations that indicate the labour of the Arabs. They tell us that Francs, foolish Francs, come there to buy *whatever* is found; that only one statue or monument is left, and that, because it cannot be taken away, " not even an Englishman can move it:" it is at present under water. Shot some beautiful birds, the entire plumage snow white, and in form as graceful as the heron, but the body not larger than a parrot's. Cosa-fa concealed them lest the natives should be offended. This bird lives upon locusts and grasshoppers. A Dutchman would not thank me for killing a stork. The country is flat and covered with water. It resembles the sea, at least as much as do the lagunes of Venice.

Upon an artificial elevation, on the banks of the river, were huddled together men and cattle, driven from their villages by this annual deluge: they will never find their houses again, for the inundation will cause them to return to the mud of which they came ; however, they can soon re-earth themselves, and their houses will make good manure. I would

* Proprietary husbandman.

have gone on shore, but Cosa-fa was afraid that I, in my character of a Christian, might be bastonaded. I confess, that the spirit of martyrdom did not urge me on.

Observed a Turkish encampment on the bank, the cavalry were amusing themselves with the exercise of the jerreed. Steered towards them. The Turkish soldiers fight individually—each man trusts to his own prowess. In practising the jerreed he urges his horse to full speed, throws a lance, stops short in mid gallop, and wheels suddenly. Slaves, or running footmen in attendance to pick up the lances. The variety and gaiety of their costume give a fine stage effect to this "game of soldiers." We were within a few yards of the bank when an officer, snatching up a musket, took aim at poor Non-fa-niente, commanding him to run the boat at shore immediately, which he did. Cosa-fa, he said that "the officer would have shot him as soon as he would a duck, though he had much better shoot a duck;" a soldier came on board, and we were ordered to give him a passage to Cairo; as soon as out of gun-shot of the camp, I offered him the choice of going on shore where we then were, or on board the first vessel we should see going up the river; he preferred the latter: and, as he seemed a bon diable, I did not care to turn him out. The sound of music led us on shore at the village of Zeara, where a "fantasia" was given to celebrate

the circumcision of the village children, who, undergoing the same operation in company, may, if they can, laugh at one another: this event occasions as much rejoicing to the Mohammedan parents as the christening of a son and heir in Christendom; two drums and two squeaking pipes formed the band; eight villagers were very awkwardly, but very innocently, handling some long poles, with which they pretended to strike at one another, but gave a minute's notice as to what part of the body was the object of attack: during this, they kept time to the music like dancing bears; these poles are iron-bound at either end, and are the arms of the villagers; the dance and sham-fight are as much objects of delight to the Arabs as the Romaica to the Greeks: the jokes of our sword-stick players are serious; the band belonged to some ladies of easy, or no virtue, who graced this tournament with their company, seated on horseback, and bedizened with feathers, grease, necklaces of onions, and other attractions: the clown upon a donkey, with his face to the tail, was the master of the ceremonies: he cleared the way for us, and did not forget becksheesh; his face was white-washed, and he was clothed, which is no slight disguise to an Arab; the ladies were without masks, which is a less happy conceit; our soldier was of considerable use in rendering the *corps de ballet* content with the proffered becksheesh: he was also himself very

liberal in the use of his whip; returned on board. To avoid the stream, we frequently cut a cross country, occasionally aground, once so fast that we all got out to help the boat off. I am no longer astonished at the fecundity of the Delta: I was up to my knees in the alluvial deposit, and our military friend, being a very heavy man, was fairly *planted*: had thoughts of leaving him there. Regained the river: many boats *going up*, and though we could get within hail, not one would allow us to approach near; at length, the soldier concealed his red cap; we came alongside a djerm, and Don Whiskerandos jumped on board, without a word, but moving all things by his frown, he took Turkish possession of the best place—so much for the cap of liberty: the appearance of which, on board our boat, had always indicated a corsair.—He was extremely proud of being a Turk, and used to tell poor Non-fa-niente that it would stain his sword to take off Arab heads. I had a pocket pistol, which was a subject of great ridicule to him: he conceived it impossible that so short a barrel could be of any service, and almost enticed me to fire at him: his own pistol is nearly as long as a blunderbuss.

Enter the canal of Menouf.—Menouf is a large village, the inhabitants call it a town: it is surrounded by an embankment of rubbish: at first it is almost impossible to conceive how such mounds can be formed, but, considering the cheapness of

crockery-ware, and the fragility of mud-houses, the laziness of people who never repair, and who are not compelled to carry rubbish beyond the outskirts of the town, the wonder nearly ceases. At Menouf is a manufactory of mats, made of the rushes from Natron: they are exported throughout all Turkey; no remnants of ancient buildings, except that in a mosque are some columns of cyppoline and granite;—columns are bought wholesale for this use. Left Menouf, and had some difficulty in finding a hole to hide our boat in: great apprehension of land pirates. At day-break, drew our boat over land into a garden ditch, by which means we entered the canal of Carinen: moored at the mouth of it.—7. A. M. entered the Damietta branch of the Nile, floated down to Semenhoud: the remains of an ancient building are here to be seen; that is, a piece of masonry has been discovered, and recovered; but it is uncovered as often as any one will give becksheesh.

Left Semenhoud: in two hours landed on the west bank opposite to Wheesh, and in half an hour reached the ruins of Beybait: here was once a granite temple, the material, the style, and the hieroglyphics of which, rendered it perhaps one of the most beautiful in Egypt: there is not now one stone upon another, in the order they ought to be in—it is fallen into a mass like the temple of Hercules at Girgenti. I was ruminating on the strength

of Samson, when an Arab of the neighbouring village gave me the following tradition: Mohammed passing by this temple, applied to a Christian for a bit of bread: the Christian refused: the temple fell immediately, and the town went to ruins; to this, he added, "you Francs come here to look for treasure, because your ancestors built these temples; there were a great many more in the kingdom, but Mohammed destroyed them all, and you are a blasted people:" such ideas naturally suggest themselves to Arab minds, when they see Francs carrying away mummies, with as much anxiety as if related to them, and blocks of masonry with as much satisfaction as if they had found the philosopher's stone. The relics of Beybait are worth the visit: the hieroglyphics are on granite, beautifully executed, and nothing to disturb you but owls and jackalls.

Floated down to Mansoura: entered the canal leading to Menzaleh: our boatmen very unwilling, they had "never been there before, and the people might be savages;" at length, with becksheesh in one hand, and stick in the other, persuaded them.

At the village of Mersy we endeavoured to procure some bread, but it was impossible: the Pasha's agents having accurately calculated to a tooth the quantity of grain requisite for the village, had sent the overplus to the Pasha's granary. A crowd of women and children came to the boat: I com-

menced a sketch, all my subjects ran away shrieking. Cosa-fa begged of me to put up my pencil, the villagers imagined that I was writing charms, and he himself knew the force of magic; he had been in love with a *fair* one who despised the charms of his face and fortune; at length he procured a written charm, and though neither himself nor his Dulcinea could read, she was so afraid that she acceded to his proposals. The charm had cost him a dollar: the Bank of England could not have penned any charm more serviceable. It is as distressing as it is curious to observe the fear and superstition of the people in general, a pen will put them to flight—a hat, though it is looked upon as the ensign of freedom, will clear a field of workmen—will irritate the dogs, and even the buffalo, that animal that used to *alarm us*, will break from its labour at the approach of a Franc.

About four miles S. E. of Mersy is a mound of rubbish, to which we were directed in pursuance of our enquiries concerning antiquities. The waters were out—the way dangerous and intricate: at length a guide appeared, curiosity induced me, and money prevailed on him to proceed. A considerable part of the distance we waded nearly breast high, for which we were half stripped, (N. B. leeches here), but as to temples, there are only two small parcels of worthless granite. The rushes that grow here are of a three-sided or prismatic form,

lately cut, perhaps the papyrus plant: if not, I have seen none since leaving Syracuse. Cattle upon the mound, and it was remarkable that wherever a hoof had been impressed at the water's edge, the indenture was covered with a lamina of salt, having the appearance of ice, yet the water is perfectly fresh, the sand alone is impregnated with salt. Those who work in salt-mines are subject to a complaint in the eyes; perhaps the ophthalmia is in some measure to be attributed to the same cause. This excursion occupied four hours. A man in his own country will scarcely deviate from the road to see a lake or a cathedral; in a strange land where he cannot move without danger and an interpreter, he pries into every thing.

From Mansoura to Menzaleh cost us three days, between which latter place and Mersy we saw other rubbish mounds, but were informed that there were not even stones there. I had sufficiently cooled at Mersy not to doubt my informants.

Menzaleh is a large town, and gives name to the lake, concerning which is a long account published with Denon's Egypt. Even here it was with great difficulty that we could procure bread and rice—Cosa-fa seemed to have had a prescience of famine when he objected to this route. The Pasha has stopped the communication between the lake and the canal, and our boatmen deny the practicability of drawing our skiff into the former. While Cosa-

fa was running about the town, I was twisting my thumbs on a dung-hill, at the water's edge, for my Franc dress had subjected me in the bazar to ridicule and abuse. In this situation two females held up a veil and gown, making signs to me—any thing is better than ennui—I put on the disguise, and followed them. On my return to the boat, Cosa-fa pointed out the imprudence of my conduct, and threatened to quit me. I had run some risk, or perhaps it was a joke on the part of the fair incognita to break a hole through the wall (mud), and desire me to make my escape; fortunately "Thetis had put out the light, and drawn the modest curtains of the night."

Succeeded in dragging our bark into the canal of Menzaleh: taken in tow by the Damietta passage-boat. A rapid sail of four hours brought us to the garden of palm-trees above mentioned. The lake of Menzaleh abounds with fish and fishermen. A beggar living on a scrap of an island, about five yards square, called loudly as we passed for his daily bread, which was thrown to him. Rows of pelicans stretched along the smooth surface of the water, they appear even more beautiful when on wing; they resemble swans, while at the same time part of their plumage is rose-coloured, and glistens to the sun.

No inn at Damietta: lodged in the house of the English Vice-consul. His table is hospitably spread:

beds there are none; he allows us to sleep upon the boards, but the musquitoes will not. Thus far our journey has been tedious and unsatisfactory. One village is remarkable as having a house one story high: it must belong to a person of consequence. It contains a mat, a coffee-pot, cups, spoon, bowl, earthen vessel, water-jars, pomkins, and two stones for pounding corn; hoopoes, hawks, doves, and sparrows abound, and live together in apparent harmony.

Dined with Signor ———, rich, fat, and jolly. To be rich is to be fat—fat is an evil less than care. There are many extraordinary things in his house; excellent and various wines, with a free use thereof, knives, forks, and chairs; books, and the assurance that your host can read and write. Dinner was served a l'Anglaise—at least so it was thought to be; excepting a capon, its head stretched out like that of a flying wild duck, and its legs in the act of supplication, all the meats were in scraps, according to the custom of a country where knives and forks are unknown, and though we had also these rareties, even our host's son did not understand the use of them, but eat with his fingers. A slave was in attendance upon each to brush away the flies. These animals seem to have emigrated from Alexandria. Dinner was finished by half-past one—mid-day: water was poured over our hands, followed by eau de rose. Pipes and coffee were

then served, and our host retired to his "siesta." He generally reads himself to sleep, his library furnishes plenty of soporifics.

The common wine in use here is imported from Cyprus in goat's skins; it is sold at about a penny a gallon, but is not worth so much: it tastes of the skin. There is no memento of St. Louis and the Crusade, save the name. I purpose visiting Sann and Pelusium—the Cashiff has lent me his own favourite slave as a guard, and at Matarieh we are to be furnished with a shekh as guide.

CHAPTER V.

MATARIEH—SANN—BURIAL PLACE—TANITIC BRANCH—OM FAREDGE—BUBASTIC BRANCH—BEDOUINS—DJIBEL ROMANO—PELUSIUM—TINNEH—TENNYS.

On board our little skiff once more. The slave lent to be our guard is a black, in himself a host, armed with a brace of horse pistols, a sabre, and a firelock. In four hours landed at Matarieh. Matarieh gives name to two small islands covered with wretched habitations; the trade consists in salt fish and podargue: the former is in perfection, if I may judge by my nose. Tame pelicans in constant attendance to receive the overplus of the miraculous draughts of fishes taken at this place. The price of a pelican, two piastres, one shilling. Delayed here the night for a guide. The shekh sent in that capacity, has a patriarchal appearance. Steer for Sann—arrive in twelve hours.

Four A. M.—A large boat alongside. Hailed by the Cavaliere Frediani and M. Gemini; the latter is "chancellor," *i. e.* secretary to the English consul at Damietta. At Sann are six obelisks, their bases vary from six to seven feet; on each a perpendicular row of hieroglyphics, all prostrate, but it appears that they did stand in a direct line drawn

E. and W. in length about one hundred and sixty yards, at either end are blocks of granite, so that this place was probably *once* worth seeing—for further particulars enquire of Denon. Upon one of the highest mounds is a heap of bricks and stones—every passing Mussulman adds something to the pile. I was requested to do the same; it is the burying place of a shekh or saint; the object is to perpetuate his memory—Paraded a small village in search of provisions;—surrounded by the astonished natives. The object of curiosity, a hat. A man requested permission to put mine upon his head—for he had seen the consuls in the Levant, who, notwithstanding their Eastern robes, wear a hat in token of freedom; and he wished to be free. Those who were not acquainted with this property of the hat of Fortunatus, laughed immoderately at it.

Agreed to accompany the Cavaliere to the Tanitic branch, and to coast the lake. While I slept, blackee gave orders to moor in the sedge; waking, I missed the other boat; after four hours' search, rejoined it; accepted the offer of going aboard; dismissed Cosa-fa, Non-fa-niente and Othello; the black refused to go, and stating that he was the favourite of the governor, and I ONLY a Christian, he ordered both boats home, he also threatened the men of the other with a bastonade for daring to bring Christians on the lake without permission;

the men who know the power of a favourite slave, were inclined to obey him, and it was with some difficulty that I changed my quarters; blackee insisted on coming also, he fired his pistols and reloaded them, he then put his bundle into our boat, it was thrown back and he submitted; gave Cosa-fa a note to the Consul at Rosetta—refused also to take the shekh, till being informed that he was necessary to our safety, and that any accident which might happen to us, would be visited upon him, gave assent; proceeded by the Tanitic branch to the opening "Om Faredge." This mouth is about one hundred yards in width but too shallow for even our boat to pass; dolphins sported round; the shekh requested me not to fire at them, as the crew classically believe that they assist drowning mariners.—Do they not give notice of storms?

From Om Faredge directed our course towards the Bubastic branch. I went on shore shooting, the Cavaliere, the Cancelliere, the Shekh, and another joined me—proposed to visit Pelusium and a Bedouin encampment. Three hours' walk, arrive at the "Bubastic mouth," which we forded, knee deep, a hundred yards wide, soon came within sight of a long dark rag, flitting in the wind, and this the Shekh informed us to be the out-post of the Bedouins—not in our route, but it was judged better to visit than to be visited: we marched towards it, our guide giving us instructions as to our

line of conduct—we were now within a few paces of the tent, when seven men sprang upon their feet, four of them drew pistols from their belts, and presented them at our heads, a fifth raised an axe, and the elder of the party, uttering a tremendous yell, ran forward towards our Shekh, wielding a club, as if to kill and bury him at a blow; in an instant he dropped this herculean weapon, and placing his right hand against the right hand of the Shekh, and then on his own breast, said, "Salam Alekum—health to you;" this was answered by Alekum Salam, and a similar movement of the hand; the same ceremony was performed respectively and respectfully by each individual of our party with each individual of theirs; and thus having given and received the Arab assurance of friendship, we were at liberty to consider ourselves safe; to take aim at a person is meant as a compliment which is sometimes increased by firing.—I hate compliments, particularly in the Arab fashion of "presenting arms;" the *feu de joie* may become a *ruse de guerre*. When once an Arab has given his faith, his hospitality is inviolable. We sat down cross-legged; coffee was prepared; the Arabs swore "by the Sun," that we were safe, and offered to conduct us to their encampment at the Roman mountain, "Djibbel Romano." One of these Bedouins, an invalid, requested advice, concluding

that we, being Francs, were of necessity skilled in medicine, though not one of us had more right to the title of doctor than if we had bought diplomas, if such things are to be bought; our sick friend offered us house-room for "twenty-one days," and every other requisite that Bedouins can offer; arranged that he should accompany us to his party at Djibbel Romano, and to our boat on the following day for medicine: thus his illness insured our welfare; —four hours walk, and quite dark, when the assault of dogs warned us of our approach to the habitations of men or Bedouins: a party were seated on the sand round a glimmering fire; an occasional ray exhibited them to horrible advantage: ten men, black beards, white teeth, half clothed, and completely armed; what would Mrs. Ratcliffe have given to have seen them, or I to have been away. Banditti when outbandittied on the stage are gentlemen in appearance compared to these Bedouins: they sprang up, as if taken by surprize; we performed the ceremony of Salam Alekum with the whole party; in a few minutes a blazing fire was furnished by hospitality and curiosity; our number increased by at least fifty, all armed, for arms are the first, and clothes a very secondary consideration. Pipes, coffee, boiled rice, and bread, which, in form and thinness, resembling pancakes, were soon prepared. These inhabitants of the desert

"*practise* the laws of good breeding" with a punctilio that even Frenchmen would call ultra-polite: whenever an elderly man made his appearance, the whole party invariably stood up, and, unconscious of the applause that such conduct once obtained, offered the seat, according to priority of years: women were gliding among the trees, more anxious to see than be seen! Pride and curiosity of Arab women, if Arab women have any, are severely checked.—The Franc fowling-piece is greatly admired; English gunpowder is compared with Turkish: the grains of the latter are nearly as large as mustard-seed. Having been drawn on this expedition from a shooting walk, I had come without either coat, shoes, or stockings, and now had leisure to feel the cold—requested to be shown to my bed-room; did not expect a flat candlestick and a pan of coals, but having been invited to a residence for three weeks, I did hope for a hut of some kind; there was not one without women, and to be admitted into the same apartment with the females, would be an innovation unprecedented in Arabian customs, we were therefore desired to huddle together in the sand, and a rush mat, big enough for the great bed at Ware, was spread over the whole party; twelve Bedouins mounted guard in a circle round us; one of them taking notice that I placed my fowling-piece carefully by my side, tied an old gun-barrel to a stick, without a lock, and offer-

ed it to my neighbour; our guards disencumbered themselves of their clothes, and placing them upon their heads, were soon asleep in the sand; we did not indulge in bed after day-break; a sheep was killed, and dejeuné sans fourchette prepared—bread, rice, coffee, boiled mutton, and pipes—fingers supplied the place of forks—this hastily finished, we took leave. Scrambled up a lofty ridge of sand, here, *it is said*, that Pompey was killed, and hence the name Djibbel Romano. Notwithstanding the fatigue of the ascent, we were followed by all the invalids of the village, not only those really unwell, but those who fancied themselves so, and others who begged for physic, that they might be so; prescribed for them all; for many of them a bastonade, which prescription was received with great good humour. A plain of sand leads to Pelusium, a lamina of salt, about an inch in thickness, and of a pale rose colour, forms a surface over many hollow places (natural salt beds) in the sand; accompanied by the invalid and three others—four hours' march brought us to the ground-work of Pelusium. Pelusium is said to have been the "key of Egypt," and to have been "sacked three times:" there is nothing to disprove the latter assertion; of its boasted magnificence four red granite columns remain, and some few fragments of others. Castle of Tinneh—a small stone building—broken honeycombed guns—reached our boat at 4. P. M. The

Bedouins come on board for becksheesh; gave them the value of six shillings in money, some medicine, coffee, tobacco, three bullets, and an empty bottle; one of them asked for brandy; not having any, I offered him wine; his hand went instantaneously to his sword; a Mohammedan considers it an insult to be offered wine, and he would have avenged it had he dared; he muttered something about "prey in the desert;" two of them returned, and two requested permission to accompany us to Damietta. It was dark ere we regained the Lake of Menzaleh: as we entered into it, we were hailed, and ordered to bring to; could distinguish two large boats moored in the sedge; returned no answer to the first order; to the second, asked by whose command? "The governor of Matarieh is here in person." The cavalier who has lived some time in Egypt, concluded that it was a ruse des Bedouins, for they are generally reputed robbers, and two were now on board our boat; held these two in surveillance, and crowded all sail; the two boats followed, and, notwithstanding our repeated threats to fire, still approached; fired across the bows of the nearest: "no bono" was the reply, "you have shot at the governor;" the boats sheered off and we pursued our course to the islet of Tenneys, where we moored about four hours after midnight. At day-break, discovered two candjies, a broad red flag flying, and

two swallow-tailed pennants "the governor, really the governor" was the reiterated exclamation of the frightened shekh and crew; while we were disputing what ought to done, two slaves from the governor's boat came to ours with—provisions.—We now agreed that the English secretary should go and demand satisfaction for the conduct of Blackee; this was followed by the present of a live sheep, (a peace-offering) the governor himself descended from his boat and we went to meet him, told him that we came to desire that Blackee might be punished for his violence, the good old governor almost in tears replied "I have punished him for daring to return without you, do you wish for his head—I have brought you bread and meat, and water, and hearing that your boat was uncomfortable there is a candjy at your service, and when at Cairo you mention this affair to the Pasha, make it not against me"—went on board the governor's boat—coffee, sweetmeats, and pipes—returned to my own, found the slaves waiting for becksheesh. It is an insult to the master not to reward his servant, custom requires it to be done in gold, and at least to the full value of the *present;* one of the Bedouins seeing us at a loss, took the rag from his head, and offered us as much gold as we might desire.—The policy of the Pasha of Egypt induces him to show every attention to Francs, and the governor of Matarieh was therefore afraid lest any complaint

should be made against himself; the slave who knew his own power over his *master* had treated us as Turks ordinarily treat Christians; slaves in general have an ascendancy over their employers, and are not to be killed and stuffed for a museum ad libitum.

CHAPTER VI.

TENNYS—TOOMAH—TOMB OF A SHEKH—DEBBEE—TMAI—JACKALLS—COSA-FA AND NON-FA-NIENTE—RETROSPECT OF THE DELTA.

Tennys has been thoroughly ransacked—the virtuosi have carried away every sign of its former grandeur, except a small cistern encrusted similarly to those of the "Sette sale" at Rome. To the west is the island of Toomah, here is the burial place of a shekh—a small room hung with strings of wooden beads like a button-maker's shop; in the centre is a square frame covered with green cloth, on which is embroidered a text from the Koran. One of our boatmen who wears a long string of coarse beads round his neck, is said to be a priest, he entered this chamber uttering dismal yells, and then shutting his eyes, and reiterating "Allah hu," continued walking round till I complained of the earache, he then tore off a scrap of the cloth, gave it to me, and demanded becksheesh.

Visited the mouth "Debbee," it is as impassable as that of the Bubastic branch, and is called the "False Mouth."

Returned to Damietta.—Here we found Cosa-fa and Non-fa-niente. The note to the Consul at

Rosetta was written on so small a piece of paper, that Cosa-fa thought it resembled too much an order for a bastonade to contain any good, and the poor fellow was afraid to go home; for had he returned without a certificate of my safety, he would have been imprisoned, and had he not also had a good character of himself, he would have been bastonaded: such regulations, though a melancholy necessity, are a restraint upon guides, and ensure the safety of the traveller; in the more dangerous parts it is by no means uncommon for a guide to leave his son in hostage for the traveller's safety; the sins of the father are visited upon the children in many cases by the Turkish law.

Gave up my design of navigating the Moez canal, on finding that it would cost ten additional days, and afford no gratification, we had already lost thirty to the same effect—renewed my engagement with Cosa-fa, taking care at the same time to provide myself with a bastonading stick, notwithstanding which, we have been six days on our voyage to this place, Boolac. It is but a cowardly thing to beat an Arab, they are so used to it. The English who complain so much of the want of liberty, have at least that of returning a blow. Among our delays, is to be reckoned a stoppage at Mansoura, for the purpose of visiting Tmai; the waters were unabated, and, with some difficulty, we procured a rude species of fen duck boat—three of us contrived to balance

ourselves in it, and leaving Mansoura at 12 o'clock about half past four reached Tmai; but a few years since, here stood a temple, which, according to report, was one of the least injured and most beautiful in Egypt; what ought to have preserved it has caused its destruction: it is now in worse condition than the temple at Beybait, there is scarcely a stone unturned and unbroken; "if gold be not concealed in them," say the Arabs, "why are the Francs at the trouble of visiting, and the expense of carrying away these stones." Nearly sunset, and I still looking, but in vain, for any object that might satisfy my labour and curiosity, when I was startled by most dismal cries, such as Herod would have ordered by particular desire for the entertainment of Macbeth's witches; running suddenly towards the spot whence the sound proceeded, I disconcerted an assembly of jackalls at their evening conversazione; their tones are the most unhappy variations of the dying howl of a dog, and the amorous ditty of a cat; I would fain have shot any of the serenaders. We again balanced ourselves in the canoe, and about two hours after midnight regained Mansoura, not only cold and tired, but having been for many hours wet to the skin, owing to the dew; "it droppeth like the gentle dew from heaven," with a vengeance.

Left Mansoura at day-light—arrived at the head of the Delta—the pyramids are seen, and the Mo-

kattam range of mountains—the former do not surprise me, even though I have not seen a hill since landing in Egypt—except dunghills; however, descriptions are seldom realized, and anticipation seldom gratified.

The rocks of the Mokattam even please me—I have grown tired of the everlasting fertility of the Delta: Spring would be tiresome were it always Spring; the voyage upon the whole is wearisome; the best part of it is—the end. The evils of a small boat preponderate heavily against the advantages of it, especially as I forgot to hoist a flag; being therefore taken for fellahs, soldiers more than once insisted upon a passage to Cairo, under threat of firing into us; but, excepting the one case mentioned, I paid no attention to them. Even our boatmen were tired of their agreement; Non-faniente used frequently to complain that he slept like a dog—and so he did, very like a dog, and did very little else; nor would he let the boat do any thing at the prescribed times of prayer, for which purpose he always went on shore; he bows his head to the earth four times at sun-rise, the same at midday, the same at 4 P. M. five times at sun-set, and six half an hour afterwards, with the most scrupulous care turning himself towards the tomb of the Prophet. Cosa-fa thinks more of temporal concerns; he has lately bought a second wife, and, not content with two wives, intends purchasing a

slave; upon my asking him, in the event of the slave proving a mother, whether the child also would be a slave? He answered, "No. Even you Christians do not sell your children, do you?" "No; but some of you Africans do." The English used to export their own children as slaves, but are now making reparation to human nature. Cosa-fa, in addition to his two wives, has the misfortune to be afflicted with the ophthalmia; he takes snuff in abundance, and thus he endeavours to clear one sense by stopping up another. Though he does reckon upon the purchase of a slave, he is averse to the labour that is to procure the means of payment; he contrasts the cold night-dew with his two wives, and frequently bursts out with the exclamation, "I have eighteen dollars, what do I want with a thousand?" I, however, do not allow him to be lazy, though he does speak the sentiment of a *lazaroni*. His second wife cost him ten dollars, and he married her without the ceremony of wooing. Having a certain sum of money to spare, he desired an old matchmaker to go in search of the most eligible female to be found at his price. I need scarcely add, that the matchmaker is a woman; women only are allowed to associate with women in this country; he was then introduced; and, on approbation on his side, the ceremony soon took place; the ten dollars that he paid are expended in a wardrobe and household furniture;

and should his wife not be—"as women *wish* to be—who love their lords," he has the option of returning her, paying with her five dollars more for wear and tear.—I know not whether in England in the system of huddling, money is paid upon taking a wife upon trial. Cosa-fa was also doctor—the dews of Lower Egypt, which often last till 10 o'clock in the morning as substantial as a London fog occasioned to me a dysentery; restricted to rice boiled, and a little burnt oil in it, I was cured in three days—the ever-to-be-lamented Burckhardt died of this complaint. Provisions not exorbitant—a sheep or a goat three or four shillings—a capon three-pence—a pigeon one half-penny, and eggs three-pence per hundred—the people complain bitterly of the taxes, eggs were lately only one penny per hundred. I generally walked the day's journey shooting—my boatmen would never eat of a bird that fell *dead* to the gun; but if it chanced that a bird was wounded, one of them would run up, wring the head off and bleed it. I remember that the Jews in London are as particular in this respect—delicate inconvenience! In my shooting excursions I could never find a stone or pebble—the country is a lump of mud, and such is the fertility of the alluvial deposit, that manure and cultivation are scarcely required—the dung is carefully collected—formed into cakes—stuck against the cabins—dried in the sun, and transported to Cairo

for the use of the ovens—it answers the purpose of turf—wood is very scarce. A village of the Delta, seen at a little distance, always reminded me of Caracalla's baths; but, upon closer inspection, it would seem as if a large mud barrack had been erected, and then thrown down *pro bono publico;* those who could get four-sided rooms are better off than the generality, and even in these the apertures for doors and windows are but roughly kicked through—there is scarcely a house too high to be overlooked by an English grenadier,—excepting officers and the grenadier guards. The necessary furniture is comprised in coffee-pot, cups, water jars, a mat, and two stones for pounding corn. The fellah, or labourer, wears a smock-frock, like our husbandmen—colour, capuchin brown—the women are half clothed in a blue smock, which is left open in front, as if proud of showing their breasts—their breasts hang down, and swing about like a long watch-riband and bunch of seals—it is not owing to the hardness of which if their children choose to have snub noses—a blue 'kerchief is thrown over the head and held by the teeth—invariably masked—eye-let holes being cut after the fashion of the Venetian domino—it is easy to perceive that the circumference of the eye is tattoed with blue—the veil is wrongly applied; surely the faces of these blue devils are not so unseemly as their eternal breasts—not content with be-blueing

their eyes, they be-orange their nails with henném —wallnut skin juice would give nearly the same colour—not ashamed of showing their breasts—to be seen without a veil would be to forfeit every claim to respect—the greatest compliment that can be paid to a woman, is to address to her the word "Mustoor—Oh! you veiled one;" it must be allowed that *such* necks do not excite familiarity—the veils are generally ornamented with gold or silver pieces of money, which are perforated and fastened at the edges—the person of a woman is sacred—the men spin—the women fetch water from the river, which they carry in large jars upon the head—they rince them scrupulously, and immediately afterwards fill them at the very spot while they are standing up to their knees in mud, and while other people are washing—it reminds me of Anstey in the "New Bath Guide," speaking of the pump, he says, "and while little Tabby was washing her," &c.—the women cross the deep waters on the backs of buffaloes —the Picture of Europa, by Rubens, in the Campidoglio is never to be forgotten, but in *that*, the heroine has a breast divine.

CHAPTER VII.

CAIRO—THE NAME—THE TOWN—PALACE—JOSEPH'S WELL—DIVAN—JOSEPH'S ASYLUM—MATARIEH—HELIOPOLIS—A MOSQUE—LAMENTATIONS—INTRODUCTION TO THE PASHA.

Boolac—day-break, and I am still two miles distant from the capital of Egypt, "The Grand Cairo." Let me have a hackney coach: "Si Signore, Signor si," resounded from a crowd of Facchini, and *donkies* were immediately brought. Is there nothing else to be had? yes, camels, but neither without some trouble. The camelliers and asiniers commence fighting for the base lucre of a few paras, half farthings—they fight so well for these that they deserve encouragement. At length, mid the show of camels and donkies, of the two evils I choose the least. My luggage is carried to the custom-house. The Turks are sufficiently enlightened to have custom-houses. Arrived at Cairo a Janissary is sent to pass my trunks, and to protect the boatmen—Cosa-fa is terribly afraid lest any soldier should take a fancy to his bark, and carry him still farther from his two wives.

Cairo is known by those to whom it belongs by

the name of " Mesr" only, formerly written " Mesr el Kahira,"—Kahira a Saracen queen. Mesr is also applied to the whole country. Mesraim, grandson of Noah—Egypt—Ægyptus—see Quaresmius. There is no species of mistakes so common, at the same time almost unavoidable, and almost inexcusable, as that which attends the names of places—every nation adopts its own method of either writing or of pronouncing the name of any place, especially if of consequence. The capital of France is the same to an Englishman and Frenchman in *writing ;* but an Englishman travelling in that country would never find his way to Paris if he used his own pronounciation. A Frenchman neither writes nor pronounces the word *London.* Constantinople is called Estambol, because the Greeks, speaking of going to their principal town, use the expression " εἰς τὴν πόλιν." London, for the same reason, would be called " town."

The epithet " Grand," was applied to Cairo on account of its extent and magnificence, because that in the time of Mohammed it was considered a day's journey to traverse the city—but *now* an hour is sufficient. " Its magnificence excited a smile" in those days, and *now* " two different causes the same effect may give." The streets, if such they can be called, seldom exceed two yards in width, they appear always full of people ; but the plague spreads by contact, and if the

accounts of its ravages are true, where does this vast and fearless population come from? The Pasha has a carriage, a cardinal's at second-hand, similar to our Lord Mayor's waggon. How fortunate it is that there are not two carriages in Egypt, I know of only one street so wide as Cranbourn Alley. Franc street has a strong gate fastened every night; it resisted the attempts of the Albanian soldiery in their last insurrection—such gates are frequent throughout the city, so that in the event of a riot the insurgents are easily trapped. Three inns—one has a garden, convenient in the plague season. The citadel is at the extremity of the town, at the foot of the Mokattam mountains—is commanded by a modern fortress—and that again by a neighbouring height—on dit that the French besieging it, planted their cannon on the nearest mosque—the Mussulmen would not fire at their place of worship—they make a virtue of surrendering.

The Pasha lives occasionally in the citadel—and hîc et ubique—nobody knows where that is—he moves from one place to another without form or notice—the same is told of all tyrants.

The palace—a small court-yard—a room encrusted with marble is fitted up as a bath: a fountain of cold water plays constantly in the centre—a cascade of warm falls over rocks and shells into a reservoir. The bath is the luxury of the East,

and more necessary there than carriages and plate with us. The principal room is of fair proportions, but not remarkable for any thing else, except an old English kitchen clock—the furniture is limited to a carpet and settee; the carpet does not cover the whole floor. A space is left as a shoe-hole, for all shoes must be taken off at entering—the Turk sits upon his carpet. Pictures are not allowed by the Mohammedan law—at least nothing so idolatrous as the likeness of any thing that breathes in the heaven above, nor on the earth, nor in the water—in lieu of pictures, texts from the Koran are framed and glazed; they are considered to increase in beauty according to the quantity of flourishes and illuminations that adorn them, which, like the illustrations of learned commentators, puzzle the reader—considering how many enigmatical flourishes are interspersed among the letters before us, and how few people are able to read even plain text, these must be really beautiful—an Arabic scholar with me decyphered one only—to complete the appearance of unfurnished lodgings, pen and ink are wanting—this is the more extraordinary, as the Viceroy has lately learnt to sign his name, Mohammed Aly.—The Levantine that can write, seldom fails to show his learning—in general he exhibits a pen and ink in his bosom, like a tax gatherer, and seems as proud of the "order of the ink-stand," as a member of the "Legion d'honneur,"

is of an inch of riband, or a youth is of a medal that he earned in fighting against—his will. One of the charges against the masters of the mint, who were lately hung at Constantinople, was the expensiveness of their ink-stands: ornamented with brilliants—learning and pride—but the accomplishment of being able to write does not obtain among Turks, in their days of ignorance, "the benefit of the clergy."

The well of Joseph,—Yussuf, the sultan, is creusée in the rock of the citadel to the depth of 280 feet—a cow is stationed half way down, and draws the water from the bottom by a line of pots, another cow at the surface draws the water to the top by similar means.

Joseph's palace—*alias* hall—*alias* divan—*alias* granary, a ruined saloon, containing thirty-two well proportioned columns of red granite, four feet diameter—the view hence commands the town, cemeteries, river, and pyramids.

Small Copt monastery at Old Cairo, the vault under it is called "Joseph's Asylum," "Joseph the carpenter," as distinguished from Joseph the well-digger above-mentioned—here, so the monk informs us, Joseph, Mary, and our Saviour took refuge, when flying from Herod: three recesses in the rock are pointed out as their respective couches —this lodgement is at present *only* knee-deep in water, because the Nile is falling. The monks of

this place used formerly to exhibit a nail and a plank of Noah's ark, and to point out the identical spot where Moses was found in the rushes.

The monument of the gallant Kleber is destroyed, the mound on which his murderer was impaled at the moment that the corpse was borne by, is still pointed out.

Among the dilapidations of the suburbs live the female outcasts of *day-light* society—the word fornication might be aptly derived from such places of abode—the caves whence comes the term are said to be in Arabia—women of character no longer dubious are prohibited residing within the town : what effect would such a law have on the population of London. No Christian is permitted to enter these " open sepulchres :" my servant was severely beaten for attempting it.

Matarieh—Heliopolis, five miles from Cairo, remains one obelisk, partner of that which stands at Rome, on Monte Citorio. Returning to citadel, visited a large dilapidated mosque : fountains and columns, without taste or order, form the use and ornaments of a mosque—there was nobody at prayers—a stage without actors. The minaret resembles a fantastic chimney, or a light-house. In lieu of bells, for bells are an abomination to the Turks, is a plank suspended, which is beaten with two wooden mallets—the clerk calls the Mussulmen to prayers, telling them, " 'tis a wicked world, 'tis a

wicked world." This summons is echoed from minaret to minaret, and is obeyed—Mohammedans, Jews, Catholics, Greeks, Ghebers, Brachmins are more observant of "outward forms," than Protestants, especially those of the "English religion." Christians, Jews, and Mohammedans have distinct sabbaths as well as forms of worship—Friday is the sabbath of the latter.

Passing on a sabbath evening, near the cemeteries of the lower classes, I was startled by howls and lamentations—at first conceived that it might be a second edition of the jackalls of Tmai, or the accompaniment of a funeral, at that moment taking place; but found upon inquiry that the sounds were human, that the parties who were the innocent causes of so much noise had been dead, perhaps a week, perhaps a year, and that the mourners were howling over—any body when paid for it. The stench arising at this, the hour of dewfall, is intolerable, and, together with the imitations of the jackalls, would have assisted Lucretius in his description of a plague. The mourners are females, who sell their tears as a monk does his prayers. The simple custom of strewing a friend's grave with flowers is at once pleasing and respectful.

Introduction to the Pasha—he received us in the court-yard—seated on a sofa, and wielding a pipe—dressed like a private individual, as Turks of real consequence generally are, excepting on gala days.

The Turk, like the English gentleman of thirty years ago, has economically transferred the gold lace from his own waistcoat to that of his servant. The Vice-consul and myself sat down on the sofa with him. Pipes are not offered, except to equals—coffee served up—no sugar—even though the Pasha himself has a manufactory of that article—however, sugar does spoil coffee—the attendants ordered to withdraw—no pride, no affectation, even though the Pasha is an upstart. Remained nearly an hour discoursing on English horses, military force, the emerald mines at Cosseir, his son's victory over the Wahabees, and his expected triumphal entry.—Having taken leave, we were surrounded by all the officers of the court, whispering "backsheesh!"—referred these state beggars to the dragoman, who, I believe, sent them empty away.

The Pasha has a vulgar low-born face, but a commanding intelligent eye. He was once a private soldier—the Turkish soldier fights individually—individual merit is noticed and rewarded—kill, burn, and destroy, is the passport to wealth and power—the individual bravery of an Englishman "in line" will procure at most a medal, and that is for his commander. Conscience never opposes a Turk's ambition. The treachery of the Pasha is well known; but it may also be added, that it was on the sabbath day when he invited the Mamelukes to the citadel, and massacred them. Ennin Bey is

the only one that escaped—his horse leapt over the parapet, like leaping out of a four pair of stairs window. The horse was killed—the Bey intrusted himself to some Arabs, who, notwithstanding the offer of a large reward, would not deliver him up—the faith of an Arab is considered inviolable—a Turk has none. This instance of murder is by no means unique. Ex. gr. Chapwan Oglu, &c. The Pasha is a merchant, he monopolises the produce of the whole country. Money is the idol of a Mohammedan; and the Turk, so far from conceiving that a "rich man cannot enter into the kingdom of Heaven," says, or is said to say, "the richer that a man dies, the nearer will be his seat to that of the Prophet." The eldest son of the Pasha used to complain of the taxes; he was in consequence very popular with the radicals—he died suddenly, most probably of the plague: however, as state murders are more frequent in Turkey than elsewhere—report is very busy with the reputation of his father.—Distinguish between Turkish and Roman infanticide.

Ibrahim Pasha, second son of the viceroy, has lately dismissed his purse-bearer, and delivered his treasury to the care of a Christian, "because that if a Mohammedan should break his trust, he could be only cashiered, but should a Christian wrong him in the "division of the twentieth part of one poor scruple," he should be deprived of his eyes,

and nobody would exclaim against that." A fellah found a quantity of old silver, which he carried to Ibrahim, in expectation of a great and honourable reward. Ibrahim put him to the torture (bastonade) to ascertain if the unfortunate finder had concealed any. This is the Turkish method of purchasing a seat in Heaven, near the Prophet.

CHAPTER VIII.

CAIRO — REVIEW — TRIUMPHAL ENTRY OF IBRAHIM PASHA — CARAVAN FROM MECCA — CEMETERIES — ALMAH — PYRAMIDS.

Saw the infantry (Albanians) mustered. An attempt to drill these lawless ragamuffins occasioned the last insurrection—no marching and countermarching, no playing at soldiers; they, however, suffer themselves to be drawn up in line to listen to the music, if such it may be called, when produced by drums and squeaking Moorish fifes in the hands of Turks; a number of voices frequently chimed in, and destroyed the monotony; during this the soldiers were quiet; so much for the power of even such music over Albanians—the music of Orpheus made brutes to dance. At length there came a mighty voice from the castle window, "The sultan wishes health and fortune to you all;" this was answered, on the part of the soldiers, by a simultaneous inclination of the head, dropping first on the right shoulder then on the left—the head of a Turkish subject is very loose. It is nearly impossible to distinguish officers from privates; every man provides himself with clothes and arms, according to his means; there is only this family

likeness among them, that pistols, sword, and a shirt, outwardly exhibited, are necessary; these peculiarities remind me of the Highland costume, but the national character is as dissimilar as the climate. An Albanian is not improved since the time of Alexander; he is a soldier and a robber; he transfers his services from one master to another at option, his price is by the month about fifteen shillings: not that he is "shot at for sixpence per day,"—he seldom waits for that.

A messenger is arrived from Constantinople, he comes for becksheesh; about 250,000*l.* is paid annually to the Porte as tax, and about the same sum given as becksheesh; a messenger from the Gran Signor is seldom welcome; he is sometimes an executioner, who stabs the devoted victim while offering him a firman, which purports to invest him with some new dignity: the argument is, "if you are a subject, submit to death, if not, you are a rebel—die."

Ibrahim Pasha having, as he says, conquered the Wahabi, made his triumphal entry this morning; first came the cavalry; horses of all sizes, ages, qualities, and colours; an Arab fellah attendant upon each soldier carried a musket, every soldier carried a—pipe; occasionally the prelude of a kettle-drum, hammered monotonously with a short leather strap, announced a person of consequence: the consequence consisted in eight or nine dirty

Arabs, carrying long sticks, and screaming tumultuously; then came the infantry, a long straggling line of Albanians; then a flag; then a long pole, surmounted by a gilt ball; from this suspended a flowing tail of horse hair; then a second flag, a second tail, a third flag, and the Pasha's third tail; the victor—covered with a *white satin* gown, and a high conical cap of the same military material: this Cæsar looked like a sick girl coming from the bath; another tail, and a little boy on horseback—the fatherless grandson of the viceroy; a Pasha of one tail: the mobility closed this Hudibrastic triumph. Having traversed the town, they vented their exultation in gunpowder; the Turkish soldiers, whether in fun or earnest, always fire with ball; and, on a day of rejoicing, it commonly happens that several are killed; these *accidents* fall in general on Francs. Ibrahim Pasha was himself once wounded in this manner. We did not venture beyond the city gates; even at the spot where we remained concealed, we saw two men borne by, and a *hat* wantonly threatened. The origin of the tail is this, the Turks being discomfited in an engagement, and having lost their flag, a chieftain cut off his horse's tail, and rallying the troops, fixed it on his spear—victory of course followed.

Went to meet the caravan returning from Mecca; a line of camels stretches along the desart, as far as the eye can distinguish; the great body of the pil-

grims will arrive to-morrow; but a light heart has more speed than four such feet as a camel's, and many have already reached their homes; detached parties, with flags and drums, sally out of the town to meet their friends; women, seated by the way-side, welcome the pilgrims with a very shrill, but harmonious, note*. I believe these women are the same that sell their sorrow in the cemeteries; these notes of joy are occasionally contrasted by unbought grief; among many instances, I saw a wretched woman throw herself in the camel's path, "her only child, her fatherless son was dead." The camels are fitted up for the accommodation of more than one, not with elephantine castles, but strong cages made of the palm leaf; these panniers are covered with silk, or humbler materials: there are even pilgrims who travel with their suite *en prince*,—every Mussulman "must do, to be saved," a journey to Mecca—the laborious part of this forehand punishment falls on poor innocent camels, horses, mules, and asses; bigotry on ten toes carries many also through the journey; offerings are sent to Saint Mohammed annually from the principal towns of the believers; the sacrifice from Cairo is a carpet; the camel that bears this tax upon Faith is deemed sacred, and is ever after useless.

Joined the throng early this morning, and having

* More difficult of imitation, but less pleasing than the Swiss note in the Ranz des Vaches.

waited due time, beheld the grand *entrée*, the sacred camel carries a small tent, in which had been enclosed the devoted carpet, it is also covered with a *green* cloth, embroidered with Arabic characters, only to touch the hem of which seems the utmost desire of those who have *not been* to Mecca; on the other hand, there is manifested a wish to preserve it from pollution: the latter is expressed by cudgels, which are wielded about in every direction, the dexterity of one party, and the devotedness of the other, are equally admirable: the sulky animal paces onward unconscious of its dignity and unmoved by the music and other discordant noises. Immediately following this camel comes one on which is a naked man; I imagined that he was a sample of the conquered Wahabi, but was told by one person that he is a saint, and by another that he is a fool: they both agree, however, that a saint and a fool in the Turkish persuasion is the same thing. He was strapped securely to the saddle, but managed to distort all that part of his body which was at liberty into inconceivable positions, by this it was said that he was possessed of God:—now* *he* possessed of the devil, as depicted by Raphael, is not half so horrible;—no oracle is produced by this inspiration, for a Turkish saint is supposed to have neither speech nor sense, in lieu thereof he has free admission to all harems, and every child

* In the transfiguration.

of which he may be the father, is an honour to the fortunate cuckold.—Gibbon praises the *simplicity* of Mohammedan institutions.—Among the most conspicuous and most welcome of the party were two greasy wrestlers, naked, except a pair of leather inexpressibles, which together with their skins, were smeared with anti-attrition.

The cemeteries form a novel and not unpleasing appearance, the desert is studded with tombs, mosks, and mausolea; these mansions of the dead would be preferable to the habitations of the living, were it not that the air is polluted, for nothing disturbs the solitude, except on a Friday, when the houses of mourning resound with the ullulu of Cairine women. As every Turk throughout the empire, from the Gran Signor downwards, is compelled to be of some profession, and as every profession is distinguished by its peculiar head-dress, and the head-dress of the defunct is always represented upon a staff at the head of the corpse, a Turkish necropolis presents a singular appearance. In many of the sepultures, fancy is displayed, one reminded me of that of Abelard and Eloisa at Paris, but how different is the garden of Pere-la-chaise! here no corpse is buried where vegetation can live, the air itself is pestiferous, and all is death and desolation. The tombs of the Mamelukes are going fast to decay; their boasted magnificence is limited to a gilt inscription; the handsomest (if that term may be applied) monument in this Westminster

Abbey, is that of the Pasha's son; the materials of it have evidently served at least two purposes; it is built of small thin slabs of stone, painted and covered with a gilt inscription; at the head is erected a staff bearing a Pashalic turban, and at the foot another with inscription, the whole is thought of such consequence as to be enclosed in a wire *safe*, at the side is spread a carpet for the accommodation of those who may choose to pray or weep. The dragoman of Mr. Grey who had served six years under him, felt inclined to exhibit the latter part of the ceremony, *he* attributes his death to the plague.

Cairo is nearly surrounded by *rising* mountains, a chain of hills formed by *rubbish*. Monte Testacio, the wonder of Rome is reduced to credibility, and, by comparison, to nothing.

A party of soldiers meet a man driving donkies, each soldier chooses for himself and goes his way, the poor Arab, who has already been punished for resisting, knows not which to follow.

Invited by Signor —— to see the almah, or dancing girls: females who contribute to the happiness of many; entering the room I was struck with the magnificent appearance of some Levantine ladies—robes of crimson velvet, beautifully embroidered with gold, small red caps crested with brilliants—the almah, seven in number, were seated cross legged in the divan or bay window, veiled like modest women, gowns blue, a shawl, in mock

decency girded round their loins, their hair platted into thirty or forty cords ornamented with gold beads, and money, hanging down their backs: the master of the ceremonies, a species of ruffiano, gave out a song, line by line, which was caught up by one, two, or more voices—repeated in full chorus, and occasionally were added the sounds of a small drum and tambourine; the whole was an excellent caricature upon the clerk and orchestra of a country church. The Levantines, ladies in particular, who understood the words of love, were in perfect ecstasies, which were expressed by motions not at all consistent with the European ideas of decency. The master of the ceremonies frequently made the tour of the room, demanding "becksheesh." On the receipt of every half-crown, he handed it to the lady in waiting, offering up a song in praise of the liberal donor, whose gift, in lieu of being stated at five piastres, is multiplied into two or three thousand paras (half farthings)—the notes of exultation that follow every largess are dreadful. About ten o'clock we quitted this harmonic society for the supper table, the ladies preferred remaining where they were; at our return we found the castagnets produced, and the almah having overcome all imaginary scruples, and sufficiently stimulated their courage by songs and brandy, were prepared to dance. The perfection of the art consists in the greatest variety of libidinous mo-

tions in the loins, with heaven in the eye, and in every gesture, not dignity, but love; at the same time to advance slowly without raising the foot towards the object of—becksheesh, till knees meet knees and pulses mingle. Nothing can be so indecent as the dancing of the * almah, except that of the modest women (Levantine modesty)—La Signora —— locked the door against her husband, and became herself the "Prima Ballerina;" the palm of merit was, however, for some time disputed by a lady and her unmarried daughter, but at length was given by acclamation. It was four o'clock in the morning ere I left the Bacchanalians; the ladies seem inclined to persevere till now. The ceremony of demanding becksheesh is very often repeated, the principal set of almah will not furnish an evening's entertainment for less than two or three thousand piastres; they consider themselves in their way, very Catalanies. The almah and the bath constitute the supreme delight and expense in the harems of the rich.

The pyramids (of Ghiseh) seen from Cairo appear to be about an hour distant.

First December, Mr. George F. Grey of University College, and myself with our interpreter hired donkies and rode to old Cairo, here we put our animals on board the ferry-boat, the Nile having now so far diminished, that it was impracticable

* The dervishes or male almah are brutally disgusting.

to proceed by water to the pyramids, and not sufficiently so to allow a passage by land, we contrived to ascend the stream nearly to Sacchara; as we approached the object of our curiosity "what do *you* think of these wonders of the world?" was the question constantly bandied between Grey and myself, to which came the invariable reply "nothing more than a pile of bricks." We arrive at the sphinx which is within five hundred yards of the pyramid, and our opinion remains unaltered. The sphinx has been lately found to be a perfect figure, formed of the living rock. The sand has again accumulated, only the head, neck, and outline of the back, as heretofore, are now visible: we are by this time surrounded by a dozen Arabs, who *insist* upon being our guides; their civility is not owing to *their* strength,—had we been unarmed they would not have been at so much trouble to obtain our money. Arrived within an hundred paces of the monument of Cheops, we at length acknowledge that it is "one of the wonders of the world." There being no neighbouring object, with which to compare it, we had hitherto had no scale whereby to judge of its height; we were also till now deceived by the *purity* of the atmosphere, the upper gradations being as distinctly visible as the upper layers of a pile of bricks; it is for the same reason that the Ball of Saint Peter's, being more clearly defined than that of Saint Paul's, seems to

be nearer to the earth; on approach I find that the first step is in height even with my chest, and in length represents a *trottoir* to no inconsiderable* street; these steps seem numberless and immeasureable; the point to which they rise, appears in some degree the illusive effect of distance rather than reality of form; and the whole recalls the idea of Titans raising a scaling ladder against Heaven. The excellent description by Denon of this the largest pyramid in the world, renders further observations almost unnecessary; the names of travellers scratched at the entrance bear evidence against as many visiters as have made their marks at Hugoumont†. The‡ first gallery inclines inwards; the second gallery slopes upwards; the angle is filled by a block of granite which the architect had hoped would close the passage for ever: this block has hitherto remained immoveable and impervious—not impassable. I have ventured to remind the reader of this, because there is *between* this barrier and the chambers of the dead, a small shaft which has obtained the name of "the well," a recent traveller assures us that having dropped a stone he heard it fall into water! Truth, however, does not lie at the bottom of *that* well. The

* This step about equals in length the longest *unbroken* street in London (South Molton Street).

† Hugoumont the focus of battle at Waterloo.

‡ See plan by Denon.

passage descends into the live rock, and communicates with a spacious half-formed chamber (50 by 30 feet), in the corner of which is a short passage leading toward the sphinx; this is, however, unfinished; but there may be yet another which (though unknown) did conduct to the abodes of the priests: upon this hypothesis the riddle of the well is solved.—It would have been a pity that the treasures in all probability deposited with the royal corpse should have remained useless.—I ascended "the well;" it is as narrow, dirty, and difficult as a chimney; fingers, toes, back, shoulders, and elbows are absolutely necessary; eyes, mouth, and nose are inconvenient; the death-cold bats were perpetually flying against my candle and my face: these horrid little animals are celebrated by the French savants, and the only recompense for my trouble was to put some of them in my pocket. The stone * sarcophagus still remains in the king's chamber; it is by its height and width just admissible into the first gallery (5 feet 6 inches by 4 feet 3 inches); breathe the air of heaven once more; mount the pyramid; resolve to wait here till sunrise; the Arabs bring up our supper and mattresses: this is but a slight proof of the difficulty of ascent, which

* It is a vulgar error to call a body-preserver by the name of the *place* or *vault* where bodies naturally corrode. Quick-lime or stones of such property may have been used for coffins, but not by Egyptians.

some are taught to believe is a labour almost equal to the raising the pile; very anxious for morning; too cold to close my eyes. I had fully intended to have dreamt of Jacob's dream; six o'clock, A. M. thermometer 49°; last evening at sunset 62°; a difference of thirteen degrees, and a night's continuation of that deficiency is sensibly felt by one whose blood has been parboiled during the day. I had at first been surprised that the birds of Egypt are thickly feathered;—the top of this pyramid presents an area 11 yards square, drawing a line 33 feet; and allowing about two feet either way for the decreasing step, we may conjecture that about eight or nine layers of stone have been thrown down, the stone whose turn is next is from four to five feet square, these steps are 202 in number, and in height vary from 1 to 4 feet 8 inches*. Gemelli (giro del mondo) 127 years past gives the number of steps 208, height 520, surface of top 16 *feet* 8 *inches square.* To ascend occupied us twenty minutes, to descend fifteen. The quantity of stone used in this pyramid is estimated at "six millions of tons, which is just three times that of the vast breakwater thrown across Plymouth Sound," the same material which has now failed to preserve even a pinch of the founder's dust, if properly employed, might have saved the realm; a hundred

* See Davison in Walpole—206 steps—base 746 feet square, height 460 feet 11 inches.

thousand men were employed twenty years in raising this fabric*, and the king prostituted his daughter† to defray the expense. Such were the means of erecting a building, whose magnitude defeated its own end.—The survivor of "the seven wonders of the world," is a monument of vanity and disgrace. The pyramid of Chephrenes stands within 120 yards of the former, and is but little inferior in bulk; passages, and chambers, have lately been discovered by Belzoni—in spite of the assertions of Herodotus. The steps on the north side are nearly worn away by sand and speculators: we ascend on the south, till we arrive at a smooth inclined plane leading to the apex: an Arab offered to clamber up for becksheesh, but being afraid to venture ourselves, we were not disposed to risk the life even of an Arab in a danger so formidable and useless. The neighbouring smaller pyramids form a spacious burial ground, those of Sacchara and Dasshour stand at a few miles distant, and the town of Memphis probably occupied the intervening space, but part of the town also stood on the opposite side of the river, as the story of Charon‡ is applied here. It

* Said by Josephus to have been built by the Jews: to the Jews also are attributed the "Walls of Babylon," and even the Colisæum by some accounts.

† A small pyramid also was built by the surplus arising from excess of filial piety in this queen of Almah.

‡ "Le batelier, qu'en langue Egyptienne on nommoit Charon."

is impossible to examine the pyramids without feelings of surprise and satisfaction. Yet, while I agree with Martial, in preferring the Colisæum, I sincerely hope, notwithstanding such misapplication of labour and expense, that they may outlast Horace; at the same time I confess, that a crag of Alpine scenery has more charms for me than this little hill of human manufacture.

CHAPTER IX.

CAIRO TO BEDROUSIN—SACCHARA—MUMMY-PIT—BENISOUEF—BEBEE—DJIBEL ET TEIR—PALM TREE—MINIEH—EL COOM AMRAH—METARRAH—BENI-HASSAN—ANTINOE.

HAVE engaged a candgy at sixty dollars per month. A candgy is the gondola of the Nile, the cabin is about five feet by eight, and this divided into two apartments; it is high enough to lie down in, and that is quite sufficient for a Levantine; however, it is not very close, a wooden grating in lieu of windows, allows a free passage to the air, but there is neither glass nor shutter to prevent it. Our crew consists of the reiss (or captain) and nine Nubians; boat and men are to pass the cataracts: the agreement is drawn up by a public notary, and stamped; nothing is done without a stamp: the Pasha is an Englishman in taxing. The reiss has put his seal to it, as he is unable to write, and I have put my name: thus signed and sealed, the instrument is valid, whatever may be its purport: neither of us can read a word of it, but I put some faith in the reiss, as his *green* turban proclaims him to be of the family of Mohammed. This color (green) the livery of nature in every country, ex-

cept where it is most desired, is sacred to the Prophet, and is the badge of founder's kin—the captain receives twenty shillings per month—the pay of a boatman is food, and four-pence a-day.

Mr. Grey has hired a candgy, and promises to go as far as Thebes.

5, P. M. left Cairo.—It is something to begin—which we did by sleeping on board.

8, A. M.—under weigh—neither the wind nor any thing else right—moor off Bedrousin—here amid a grove of palm-trees lives an Italian, employed by the Pasha to superintend a manufactory of gunpowder—he is styled Bey, or Prince; surely baroneted physicians, whose prescriptions are much more effectual than Turkish gunpowder, have reason to be jealous.

Visit the pyramids of Dasshour and Sacchara—uninteresting after those of Ghiseh—only two require observation—one is composed of five terraces, in lieu of a flight of steps—the other having reached a certain height, with an uniform ascent, is abruptly tapered to an apex, as if means were wanting to complete the original design; soon surrounded by Arabs, who offer relics of the dead for sale—and themselves for hire as guides—those who have visited the field of battle have experienced the like importunities—these Arabs are resurrection-men, who labour diligently in breaking the coffins and the bones of the dead—Michael Angelo

would have borrowed hence some ideas for his picture of doomsday—they at first denied all knowledge of mummy-pits—but our interpreter spoke so intelligibly and so forcibly with his whip, that they conducted us to the "last found"—they had reclosed it at our approach—a hole three feet square cut in the mountain-rock—descend six or seven feet—very hot—long dark chamber—bones, bodies, and earthen vessels knocked and crumbled to pieces in every direction—rags and bitumen—not a grain of dust but what bore witness against the picking and stealing fingers of the discoverers—this chamber conducts to several others—projections of the rock have been formed into deities—these guardians of the dead have shared equally the destruction—these chambers are in size about 20 feet by 7; in them wells or shafts excavated to the depth of 30 feet conduct to other depositories—our guides would not allow us to descend into this nether world, nor would they bring up any thing without having first broken it, lest it might be worth having—they imagine that it is the universal character of man to search only for gold—a few grains of that sine-quâ-non were unfortunately found in the *body* of a mummy—the consequence is, that every corpse that can be discovered is pounded to dust; though it is no slight labour to pulverise the *amomum* that supplies the place of the excavated intestines, half the same exertion in any honest occu-

pation would produce double the reward — we abused these fellows heartily—and whatever they offered, we bought. The Francs in Cairo give such encouragement to this species of sacrilegious larceny, that, within the last three years, the price of every relic has quadrupled; and possibly, in a short time, the most zealous antiquary will not succeed, either by love or money, in procuring an old great toe. These excavations, as receptacles of the dead, are not to be compared with those at Syracuse, nor even with the catacombs at Paris, but are, comparatively speaking, "family vaults;"—not far hence is the mummy-pit of the Ibis—it has been frequently and thoroughly ransacked—this bird is no longer known in Egypt, but is sometimes found on the Red Sea—one copy lately procured there has been sent to the British Museum.

Made but little progress to-day—the wind not in our favour, and the crew of scarcely more assistance—shooting—geese—plovers—kings-fishers, and a pelican; my dragoman says, it is fortunate that he is *only* a renegade—had he been a Turk born, he might have been angry at my killing a pelican; for there is a story that, Mohammed making war upon the Christians, and being oppressed with thirst, water was brought to him by a pelican—that bird is hence called Sarcarr, or Water-carrier—the Raven and Hebrew Prophet. Wind

from the south—our boat has remained stationary all day—the sand is so troublesome that I cannot quit the cabin—nail up a mat outside the window-grate—take up the carpet mat and nail it inside; notwithstanding the close texture of these screens, the wind still penetrates, and the sand is as subtle as the wind, and accompanies it. I remember to have read in some modern publication that the sand penetrated even into the folds of the traveller's linen, though locked up in his portmanteau—the cloud of sand is as thick as a London fog—I can scarcely distinguish the head of the boat—the crew are all covered up, and lying at the bottom—nobody answers to my call, fearful, perhaps, of having a gravel-walk made down his throat!—Is this what travellers call the Simoon, which compels them to lie down in the desert?—travellers see strange things, even though it is nothing but sand-dust.

This day is a repetition of yesterday—a third day of Aades, with lucid intervals—though there is light enough whereby to see, it is so *cold* that I can scarcely hold my pen—hope that we shall not have more of this darkness than fell to the king's share of the plagues of Egypt—glass 49—but it is, to the present state of my blood, colder than I ever felt it during the Winter at Rome; it seems strange that the ancient Romans used to send their consumptive patients to Egypt, even

though Fahrenheit is as flattering as a physician—the heat of the day and the cold of the night are to me equally annoying.

Wind and sand abated—four of our crew ill—one man found dead near the boat—said to be from cold—or, as we in England should return the verdict, "found frozen to death;"—urged the reiss to his engagement of rowing and towing—a line prepared, and the crew harnessed—we advanced against the stream slowly enough for a little way; and when at length I thought we were going at an agreeable pace, I found the towing-line was snapped, and the boat making all haste in the wrong direction; the rope is made of the palm-tree—sand would have answered our purpose nearly as well—half the labour was to repair these brittle wooden ropes.

The Nile is sinking rapidly—the labourer follows as it recedes, throwing the grain—the alluvial deposit is slovenly turned over, and the plant rises in four or five days; where irrigation is wanted, the water is raised by a pot mill, as in "Yussuf's well," with the assistance of a cow—they know not that the stream would perform animal labour; the water is also raised by two idle fellahs, with baskets, as described at Alexandria. A short distance on this side Benisouef, the Arabic chain juts into the river, and forms a new feature in the country—a Shekh's tomb on the summit of the

mountain, and a few palm-trees at the foot, render it even picturesque—this past, the chain opens and presents an extensive valley, but it is all desart—on the Libyan side is seen the Pyramid of Hilhaon, situate in the fine fertile valley that leads to the district of Faioum—this I am informed is the widest of the cultivated parts of the kingdom—it would employ an ordinary man two or three hours to walk across it—this stage-wide district is watered by the Bahr Jussuf (river Joseph)—Mr. Hamilton navigated it—and even had he not told us that it is uninteresting, in point of antiquities, I should not yet have forgotten the canal of Mansoura.

A rookery.—I remember, while at Rome, that an Italian traveller spoke with admiration of the rookeries in England, but this is the first time that ever I paused attracted to such an object—these strangers croak, and remind me of home.

Bebee—here is a coptic convent—the only article in which that can possibly be appraised at the value of sixpence, is the hand of Saint George, it is carefully preserved in a wooden envelope—the outside of which was shown to us, but, though Englishmen, we were not permitted even to see the hand of our Patron Saint.

Shooting partridges—colour of grouse—long feathers in the tail—as wild as wild ducks—and

cry like sand-pipers—meat brown, coarse, and ill-flavoured.

28th December.—Moored under the steep cliffs of Djibel et Teir.—Bird mountain—the sides covered with the black Damietta duck—went out by moon-light—their feathers are nearly shot proof—hence the Arabs call them "Ball-eaters"—not palatable—these birds are common on the Black Sea—and if as numerous as here we should have that etymology of the name.

29th.—Very early on the heights—ducks, pigeons, hawks, and swallows—the entire plumage of the latter is of the same colour as the sand—here are also partridges, and many reptiles that are scarcely to be distinguished in their resting place. It is a convenient thing that the colour of their coats remains in fashion throughout the whole year in Egypt, whereas in the north of Europe some animals are at the chameleon-like trouble of changing—here are some insignificant proofs of an ancient scite—quarries and an isolated rock which has been formed into a temple or tomb, not worth visiting or describing—about 200 yards from the river's edge, and at the south extremity of a small grove of palm trees, the sand has lately been excavated to the depth of about 20 feet. In this hole is seen a remarkable palm-tree, it is still erect, and had been entirely overwhelmed with the drifted sand—a new head and stem had sprung up from the old one, al-

most equal to the parent tree—but the leaves of its ancient head being still attached to their birth-place, it presents the appearance of one tree growing on the top of another. On the summit of Djibel et Teir is a Coptic convent—the inhabitants commenced baking for us, not having leisure to wait, the chief-priest offered me a stale but substantial bun, having Coptic characters and crosses on it—this is sacrament bread—he begged for an empty bottle in the name of the Virgin. Denon gives a drawing of this place, which he calls the convent of the Chain, accompanied by an account, that while boats were passing, the monks used to be let down from the height into the river to swim and beg, or rob.

It is nearly the last day of the year—beans in full blossom—barley ripe—wheat knee high—dourrha gathered—dates finished—oranges ripe—sugar-canes cutting—indigo cut—the seed of the male date tree perfumes the air—the odour like that of the honeysuckle.

As to the uses of the palm-tree, the timber serves for rafters or firewood—of the leaves are made cages, boxes, bed-steads, and every thing in the hurdle line—of the fibres cordage—also a fine thread (at Mecca) which answers the purpose of a flesh-brush—wine, honey, and arraghy (brandy), having the smokey taste of whiskey, with a smack of honey. The dates are eaten fresh, dried, or conserved, the

stone of the fruit boiled for camels—the heart or cabbage of the tree is a great delicacy, flavour like new walnuts—the tree deprived of it dies—the seed is insipid—the fruit grows in bunches, having the appearance of grapes, and might easily be described in Oriental language as the grapes of Canaan. Kinneir states that there are forty-four varieties of the palm-tree.

Leave Djibel et Teir,—at Tennay medals are found.

A favourable breeze, the first, it has brought us to Minieh—the bazaar and general appearance of the town is good in despite of the paucity of minarets —only three—more are not desirable if of the same sort. In the market-place stood a saint, *alias* a fool, quite naked—there wanted but the cart's tail, —his head was shaved, excepting five frizzled locks, which displayed themselves, one on the centre of the skull, and the others equidistant from that and from each other, like the four points of a weather-cock—he was making hideous noises—to speak intelligibly would be to forfeit sainthood—he is the living idol of the town, particularly of the women—even the rude Albanian soldiers honoured him—one of them offered him coffee, the saint grumbled exceedingly, and drank it—he was led away by some women, not at all from motives of decency. Ideots generally ill-treated in England would no longer be fools if they went to Turkey. The ca-

shiff or governor of this town is so highly spoken of by every traveller, that I should almost consider the wind favourable if it would blow contrary—for a *few* hours, however, as it invites us to proceed, and will not wait for us, we accept its offered assistance.

30th December.—El Coom Amrah—brick-dust amid palm-trees at the water's edge.

Metarrah—here we find the small pin-tailed fly-catcher, described by Denon.

Benihassan—visited the sculptured catacombs—two octagon pillars formed of the live rock denote an entrance—the chamber is strikingly elegant—about 37 feet square—and half that measure in height—four sixteen-sided columns pretend to support the roof—the whole is a component part of the rock, they stand at the angles of an imaginary square, described in the centre, and divide the chamber into three equal aisles—the roof is gently arched and painted—the thickness of the rock left as the exterior wall is nearly five feet—on this are engraved eight perpendicular rows of hieroglyphics—at the opposite extremity are eight horizontal rows of figures painted—among which are represented wrestlers in every possible position—also ploughing, goats, oxen, archery, boats, the rowers in which are standing. At the extremity of this chamber is another about 10 feet square, a species of pocket chapel, in which are sculptured three

figures, perhaps deities. These deities, by whatever names they may have been called, are not in a better state than Dagon. We entered another sepulchre chamber 30 feet square—a second 52 feet by 40—ten rows of figures, seven of which are wrestlers—a third, about the same dimensions, here are some pillars, the design of which has been suggested by four lotus plants bound together. These chambers have the appearance of drawing-rooms rather than of sepulchres—the depositories of the dead are far underneath, as at Sacchara—perhaps the "wakes" were held here, but even should the dead have wished to accept the invitation* to a feast, they would have found some difficulty, and perhaps no assistance in climbing the wells.

Antinoë—the Arabic chain forms a semicircle to the river—palm-trees line the water's edge, the recess is occupied by the ruins of that city which Hadrian built in memory of his favourite, it is worthy of himself. It is here that Antinoüs committed suicide—if he had known that his voluntary and personal sacrifice would have been commemorated in such a manner, he could not have fixed upon a more eligible spot. The first object of attention is a mass of laboured stone piled upon the bank—it once formed a temple, it is now on its way to form a palace—a Turk has invited it to Siout—but the inhabitants of modern Rome have, for the purpose

* "And why did you die now when there's plenty of buttermilk." IRISH REQUIEM.

of erecting private buildings, partly destroyed the Colisæum. Many granite columns form an avenue to the *where-was-once* a temple, near which also is a remnant of that edifice which is going fast to Siout. The town was divided into four parts by the two principal streets, intersecting at right angles—having at either side a row of stone pillars —they look more like posts, the highest does not rise three feet from the present soil, but it is said that they are buried to the depth of nine—the diameter only 21 inches—chains would give them a cockneyish appearance—the street is 50 feet wide, handsome certainly, but unnecessary and impolitic —even in Naples, which is less exposed to the sun's rays, and where the houses are high, and the streets narrow, it was thought necessary that a book should be published, directing the passenger to go from any one part of the city to another part, at any hour, and yet always be in the shade. At the north extremity of one street stands a conspicuous, and not inelegant column: it has an acanthus capital, and the acanthus also ornaments the base of the shaft—it is the survivor of four. At the south extremity of this street still exist two handsome fluted Corinthian columns, and other remains of a temple —in this probably the celebrated statue of Antinous was honoured. At the back of this is the scite of a theatre, facing the river—the river would at any time be an object more agreeable than the

neighbouring rocks or bad actors—to the east the remains of the city gate still make a noble appearance—near this has been uncovered the original pavement, large slabs of stone, superior to that of ancient Rome, and nearly equal to the trottoir of London. A variety of columns are seen in every direction, and at the first coup d'œil I had flattered my own wishes in being reminded of Hadrian and of Rome. Coins in great quantities are found here, which the Arabs are glad to exchange for paras with foolish ignorant Francs. This old money wo'n't purchase bread.

CHAPTER X.

RHADAMONE—ASHMOUNIM—HERMOPOLIS—MELAWI—MANFALOOT—MAHABDIE—CROCODILE PIT—LEKRAAT—SIOUT—ABOUTIDGE—GOU—SHEKH EREDY—EKMIM—SOUHEDGE—GIRGEH—BALEAINIEH—ARABAT MATFOONER.

31st DECEMBER.—Rhadamone—rode to Ashmounim, the ancient Hermopolis, the only remnant of antiquity is the portico of a temple—it is pleasing, inasmuch as it is the first specimen of its kind—not totally destroyed—and it is in itself magnificent. Twelve massive pillars support the roof, which appears to a stranger at first sight, to be nearly perfect, unfortunately only one stone of the cornice remains—and the cornice is the noblest feature in Egyptian architecture: this solitary stone is 26 feet long—the length of three modern Arab habitations. The fabric faces the south, and on the south or principal side are represented human figures—on the north are birds and other hieroglyphical signs—the signs on the crowns of the capitals are repetitions of the same meaning, but written, those on one side of the entrance, from left to right, and on the other side, from right to left: the cieling is

covered with stars, as if to represent the firmament, but not arched. There is something very imposing in these twelve pillars, notwithstanding that they labour under the greatest disadvantage that possibly can befal a ruin—mounds of filth enclose them and surmount them on every side, neither the blue vault of heaven, nor the setting sun, nor the moon's silver light can ever add that more than human finish to the picture which ennobles the works of man—through the intercolumniations nothing is to be seen but filth—and yet the ruin is magnificent.

Returned to Rhadamone—a few miles hence is the town of Melawi—a cloth remarkably thick and cheap, called tzarboot, is manufactured there—pursued our route.

1st January—a happy new year to you—sailing towards Manfaloot—on our left a steep high cliff—grottoes and sepulchres gaping at us—very indifferent workmanship.

Manfaloot—the bread here is as white as that at Venice—the Nile has just carried away part of the soil, and part of the town—it is all the same material.

Opposite Manfaloot commences a cultivated plain, the first that we have been treated with on the eastern side of the river. At about an hour's distance is the village of Mahabdie: it is in this neighbourhood that Mr. T. Legh explored the

crocodile mummy pits, of which adventure he gives such an interesting account; it has, however, been said that the Arabs *acted* death, for the double purpose of deterring travellers, and of extorting money. Provided with Davy's safety lamp, a long light stick, a thermometer, a plank and ropes, and accompanied by my dragoman and three others, I set out for Mahabdie—in our way thither we met several Arabs, every one of whom denied all knowledge of the pit—arrived at the village we could get no information: it was evidently withheld, but at length promise of becksheesh induced a man to be our guide—under certain conditions.—1*mo*, That he was to receive 25 piastres. 2*do*, That he was to be accompanied by 30 of his friends armed: that we (five) were not to force them (thirty) into the cave, and that upon pointing out the entrance they might be allowed to run away. 3*io*, That the dragoman (a Turk) should swear by the Prophet, by Mecca and Medina, that he would not only not force them (thirty) into the cave, but that he would not go in himself—to this he swore very readily—a Christian might go and be ——. While these conditions were under consideration the news spread like wildfire—women and children crowded round us—"What! go where my son died," was the exclamation of a virago; "if you fill my house with gold my husband shall not go—he is an Englishman—he has magical incantations, and he is

taking our husbands and children to certain death, the soldiers who went last week are dead there"—and many other expressions well suited to deter me—on the other hand, the force of my Arabic and argument was summed up in the word "beck-sheesh." Our guides as if preparing for "certain death," took leave of their children: the father took the turban from his own head, and put it on that of his son: or put him in his place, by giving him his shoes—"a dead man's shoes"—this treaty and ceremony lasted more than an hour—at length we set forth with our posse comitatus all armed. We had not yet cleared the village when we were beset by women and children, who, with frantic cries and gestures, took up dust by handfuls, and threw it in the air: as yet, however, there was no harm done, for the dust fell in their own faces. We were still advancing when a woman, brandishing a long staff, iron bound at either end, stepped forward, like Hercules in petticoats, and placing herself between our would-be guides and us, made such a display of the argumentum ad hominem that our thirty armed men positively refused to accompany us another step. I must confess that it was a disappointment without sorrow, and we commenced a retraite honorable. Met by the governor of the village—on learning the cause of our visit, he asked if we would answer for our guides' safe return—being assured in the affirmative, he instantly *com-*

manded six men to lead us to the pit—we were followed by the cries and curses of women and children; the governor himself escorted us to a bridge clear of the town, and here forbade a passage to those whom we were far from wishing to accompany us—a broad smooth winding road leads up the neighbouring mountain—chrystal grows on the summit like grass, and gives a novelty and interest to the scene, but there is not the slightest appearance of life; we entered a ravine, resembling the dry bed of a torrent—I was employed in culling chrystal—the guides ran a-head, and crying out, "there, there it is, there died the soldiers, and there you are going to die," they ran homeward with all speed—one of them in passing called out for becksheesh, which I offered, but he would not stop to receive it—there must then have been some cause truly alarming: and such was the effect upon two of my boatmen, that they threw down the plank, and would not advance another inch. We had been an hour and ten minutes on our walk: this coincides with Mr. Legh's account. The opening of the cave pointed out to us is a natural fissure in the rock, presenting a descent of about 20 feet; into this I let down Davy's lamp—it went out immediately: relighted it, but with no success: again, and again—the sun was set, and although the moon, according to her promise of last night, intended to shine in her fullest

splendour, as yet it was gloomy, the air from the cave was far from agreeable, and the wind was shrill and melancholy—it did not require novel reading to magnify solitude into horror. The lamp had failed so frequently, that my dragoman exclaimed, "Omens, omens, the lantern dies, we are going to die, if you offer me millions I dare not go in." Some bats flew forth, and convinced me that there was life in the cave, and that the fault was in the lamp: at length I amended it, much to my dissatisfaction: I was now compelled to enter,—and to enter it alone. I paused: did the fear of my companions communicate itself to me? I had adopted all prudent measures suggested by Mr. Legh's recital, yet I might still share the fate of the Arabs.—Ere I descended, I wrote in my pocket-book a few farewell lines to one on whom my thoughts, perhaps the last, were pondering.—The thermometer suspended from my neck—the mercury rose 15 degrees: I fastened the light to the end of the stick and surveyed the apartment; spacious, irregular, apparently natural, and low, the floor covered with large flakes fallen from above, an opening before me—it is but a continuation of the fissure by which I had entered—having no assistance at hand, in case of accident, I proceeded slowly, holding the light sufficiently in advance to give me notice of bad air, and Davy's lamp gave me confidence against explosion—the rock in some places lined with

chrystal, but dirty, as if from smoke, three large stalactites, the cast-off skin of a large snake, and some parts of mummies; the dragoman, finding me in good spirits, ventured to enter, in spite of the omens and his oath—I gave him some animals to demummise during my absence, and entered another fissure—prostrate on my face, any other position was impossible, and in this manner I proceeded till I had far passed the length of passage described by Mr. Legh: found several small mummies, lizards, or crocodiles, but they might have been hid there by vermin—I returned feet foremost, my dragoman examined the prey, and I pursued my search. I groped in and about the masses, still holding the light forward—something red is glittering—I distinguish a turban and a soldier's vest—feel the colour fluctuate in my cheek—but yet the light burns brightly, and the soldiers carry arms worth earning. I called the dragoman, telling him that I had found one of those who had died there last week: he came forward and paused—after some minutes' deliberation, I advanced, and produced the clothes of my own dragoman, he had taken them off at entering, on account of the heat. I now forced myself into the continuation of that fissure by which we had at first descended—found it soon impervious, being netted up with stalactites: re-examined the large chamber thoroughly, but could find no untried opening:

returned to the surface of the earth, having been fruitlessly employed one hour and twenty minutes —so much for the mountains in labour. I imagine that the Arabs did not conduct us to *the* crocodile pit, either from fear, or calculating that whatever induced strangers to run the risk would be worth at least as much to themselves. The moon was at the full, and we searched the neighbouring mountains, but in vain, every thing was unfortunate, even the valley of chrystal did not glitter to the moon-beams; it was past 10 o'clock when I rejoined the boats, and awoke Mr. Grey to tell him of my misadventure.

Lekraat—standing at this place, the mountains on either side appear to form a semicircle to the river, only not meeting; the town of Siout occupies the vacuum at one end, and the Nile flows through the other—the Arena is studded with villages, and is so flat and green, that the groves and every unevenness seem like islands in a lake—this is the peculiar characteristic and beauty in Egyptian scenery—I am now in an orchard of acasias, cultured for gum: camels and oxen grazing—threshing dourrha—tobacco in flower—gourds ripe, and other symptoms of summer,—on January 2nd. —not to know in what state other countries are at this moment, or to believe that it is really summer, would be to deprive this scenery of its principal charm.

Siout—the capital of upper Egypt—the town stands at the foot of the Lybian chain; a square building, with nothing but its size to recommend it—reminds me of an English manufactory—it is the Palace—every life in this district is exposed to the caprice of a governor, who is only eighteen years of age.

This town is comparatively better than the villages of Egypt—Virgil's shepherd might, however, dispute that point—the dunghills that surround it present a formidable barrier to European eyes and noses—they are used by the natives as shambles, and crowded with butchers, buyers, dogs, and hawks—the latter are scarcely restrained from snatching the reeking meat from the scales.

The catacombs rise in tiers on the mountain's side: in the first, the principal entrance is a handsome arched way—not built, but cut in the live rock; the bats, though not so large as those of Madagascar, deserve to be killed.

On the second tier, is an excavation 108 feet by 78—the noblest part of which is the entrance—there must have been giants in those days—the views hence comprises the town and valley of Siout—seven minarets—groves of palm-trees—and the meanderings of the river not altogether without boats, which form a landscape that a traveller has learned not to expect.

Called on *the* banker—this Metropolitan bank

is in some danger: there being as many as three or four applicants for money, and I want no less than the enormous sum of 100*l.* I took my place cross-legged on the mat: the room would just do for a hen-house, mud white-washed, with one small window; in a corner sat "the Firm," with his desk and portable treasury before him—his attendants were armed—coffee was brought, and a slave, who was smoking, as I conceived, for his own amusement, was troubling himself to light a pipe for me; I took the liberty of wiping the mouth-piece, which I was afterwards given to understand, is to doubt the *cleanliness* of master or man, and it is therefore an insult—not to let him spit in your face—I sat here about an hour and a half in limbo; during this, several Turks came in—took their places—drank their coffee—smoked their pipes—remained half an hour—said nothing, and walked away—whether these were visits of ceremony, pleasure, or business, I cannot decide—not a word was spoken—but what has a Turk to say—he has no books, nor newspapers, nor curiosity, nor activity—he has no pleasure but his pipe—"fumus et umbra."—That a man should travel for knowledge, or dance for amusement, excites the astonishment of the most enlightened of them. "What, come so far to see buildings that are destroyed, and not be paid money for your trouble!" "What, dance yourself, when you can hire others to dance for you

for five shillings!" yet with all their idleness and want of thought, I never heard a Mohammedan whistle—whistling would be more tolerable than smoking; they *seem* happy, and "if in ignorance there's bliss," they ought to be really so—O that Eve had been a Mohammedan! My hundred pounds were to be paid in piastres, half piastres, and paras, pieces the value of six-pence, three-pence, and half farthings, the latter about the size of spangles, these were counted over three times, nor did any attention to the visitors occasion the loss of half a farthing to the Bank of Siout—it was but on one occasion that the object of the Firm was at all diverted—he took a pipe from his servant's mouth, put it into his own, and then into his friend's, taking that of the latter in exchange—this is the acme of civility in a Turkish gentleman—none but the ill-bred would feel any delicacy—at length the money was thrice counted, put into a carpet bag, my dragoman refused to be purse-bearer, and a donkey was hired to carry it to the boat—such money, and such trouble attending it, ought to be enumerated among the plagues of Egypt—the piastres are copper slightly white-washed, the mask soon wears off, and like the "testers" of Henry VIII. they blush at their own corruption.

The caravan from Darfour has just arrived with two hundred slaves: the poor wretches, naked and

way-worn, are huddled together in small mud cells, with only this comfort, that their journey is over; grief seems nearly expended in all except one: who stands silent, motionless, and alone, like Niobe she is the mother of many children, whom she can never see more.

On leaving the town, a stranger *en passant* accosted me; imagining that he had saluted me with one of the customary compliments of the country, I returned the best in my power—I am now told that the man had meant to insult me—whatever he had said, the words did not fall within my vocabulary of Arabic—words break no bones—but 'a little—more—learning might have been a dangerous thing.'

Returned to boat—slept at Aboutidge.

Gou—a pile of stones protrudes into the river; I mistook it for a pier, but find it to be the ruin of a portico, which, twenty years ago, was described by Hamilton as containing eighteen pillars, last year there was but one, and that one has now been swept from its foundations by the Nile—mud is left in its place, and that is of more use to the natives—the monolithic chapel still remains; medals and catacombs are found here as matters of course.

Shekh Eredy—here is a mutilated mass, in which cognoscenti discover part of the human form from the feet to the knee, and swear that they are those

of a Roman senator—a Doum palm-tree ; the first we have seen—it differs materially from the common palm, the trunk is forked, slender, and bent ; the leaves dwarfish ; the fruit thrown amongst them —brown, misshapen, and clustered irregularly together, like a root of potatoes—these nuts are steeped in water, and give it the taste of common gingerbread.

The path leading up the neighbouring mountain is long, steep, and broiling—about half way towards the summit is a large quarry or grotto ; a few steps onward the path turns down into the heart of the mountain, it presents a romantic crater, in the hollow of which is the cell of Saint Eredy. Saint Eredy is held in great veneration by the Arabs, and in consequence of repeated pilgrimages, the rugged rocks have been worn into a tolerable path, but the length and difficulty of it is still sufficient to try the Mussulman's faith—it will never make of *me a Turkish Saint.* I would rather ascend the "Santa Scala" on my knees, or even kiss the cross erected in the Colisæum, notwithstanding the many dirty mouths that slabber their prayers over it, for only the exemption of two hundred days from purgatory per kiss. My guides inform me that a sacred serpent lives in the cell, and is occasionally, like the relics at Rome, held up to the veneration of the true believers. It is not visible now, the subtle animal never makes his appearance in winter.

Gemelli makes mention of a snake in this country that was *sacred*, the priests used to *cut* it into several parts, and the snake, worm-like, would join itself by *diabolical* agency. Who knows whether it were not Lucifer himself?

Snakes were once worshipped in Egypt—they are represented as an appendage or attribute of the winged globe—a snake is still worshipped at Delhi—the Indians who accompanied the English army across the desert complained that the temples of their religion, viz. those of the ancient Egyptians, are here suffered to go to decay. Moses was a priest of the Egyptians, he *led away* the children of Egypt; Esculapius-like, he set up a serpent as a sign of curing and healing—the devil destroys all mankind under the same form.

I climbed to the very summit of the mountain; the Rockham, large vulture, flying around in every direction, and the surface covered with chrystal here is at once the scene of Sinbad's valley of diamonds and the rock bird. I am as pleased as if I was reading the Arabian Night's Entertainments, and like a child too, load myself with chrystal, till my handkerchief and pockets burst—the Rockham is encouraged at every village to carry off dead animals—the Arabian tales were written by a Greek—I entered at the top of the ravine which conducts to the burial place of Saint Eredy, there are several perpendicular breaks in it,

of from ten to eighty feet, a torrent would perhaps render it nearly comparable to Terni. To the S. of the most eastern of these falls, but considerably more elevated, is a low natural cave or grotto, at the entrance of which stand three large pillars of chrystal—one of them is detached—I hastened to my boat and procured eight men with poles, mats, and all the ropes that Mr. Grey's boat and my own could furnish—these eight stupid fellahs, notwithstanding my signs, and prayers, and curses roll the pillar towards the ravine, and are unable to stop it—it leaped the first cataract, it was intended that it should break, but it took fairly a somerset, and was no more hurt than —— was when he fell only on his head—the paltry Arabs cry out hay-lay-essah, God help us, but wanting more assistance, they invoke Saint Eredy by name, but he wo'n't come when they call him, and the Arabs pretend that they cannot lift it without him; they roll it onward to the second precipice, it touched various crags in its descent, rays of sparkling particles flew in every direction, and, glittering in the sun, appeared like a shower of diamonds—a miniature avalanche of brilliants; the body fell upon the edge of a rock, it shivered, and I left it in despair; the Arabs were now contented; there was no treasure concealed in it, two of them followed me bearing one fragment, and four of them labouring under another; the lesser fragment made its escape

out of their hands, and taking the short path of the mountain, arrived at the bottom piecemeal; the larger one is safe on board*.

Sixth—Ekmim: we are told of the ruins of two temples—meaning masses of stone—shot partridges and quails.

Souhedge—hence is seen a convent.

Seventh—Girgeh, lately the capital of Upper Egypt—here are made leather bags, on which are represented flowers in patchwork—the arraghy or brandy at this place is good and cheap—here is a Roman Catholic convent, the establishment consists of one Monk; if he makes no proselytes, he endures daily insult, and that is part of his Christian duty; he finds consolation in the bible and bottle, and will probably fall a martyr.

Baleainieh—Arabat Matfooner, is situate about six miles distant inland—great difficulty to procure donkies, and then we had to make our own saddles—sacks filled with chopped straw—in the way thither are large flocks of hawks and a narrow canal, which we forded, leaving the donkies—it is only knee deep in *mud*—mount over heaps of rubbish, and come to an excavation lately made in search of a temple. Hamilton gives a description of this temple, so that it has been covered with sand

* This has again been broken into several pieces in its way to England, the largest of which is now only four feet in circumference, and weighs rather more than one hundred weight.

within the last twenty years—you will hardly imagine that they are looking for a building, over part of the roof of which I paced fifty-four long steps, on stones that have never yet been displaced, though there are signs of destruction at either end, this roof alone occupies nearly as much space as the neighbouring village, some small chambers in which the colour of the painting is so well preserved that doubts immediately arise as to the length of time that it has been done—the best works even of the Venetian school betray their age, but the colours here, which we are told were in existence two thousand years before the time of Titian, are at this moment as fresh as if they had not been laid on an hour—arched chambers thirty-three feet in length, the cieling, and probably the sides, covered with hieroglyphics as carefully as we should paper a room, nearly choke full of sand—the stones of which this fabric is built measure in some cases above twenty-two feet in length, the span of the arch is cut in a single stone, a portico is still visible, part of the roof has tried to fall in, but is prevented by the sand—here are also chambers innumerable—a subscription pack, neither line nor even size is observed—each individual part is of exquisite workmanship, but badly put together—great labor and irregularity. Perhaps the object most remarkable at this place is a chamber (or set of chambers) in which the Egyptians have at-

tempted to *build* an arch—it affords at once a proof of their intention and their inability, the span of the *arch is cut* in *two* stones, each of which bears an equal segment of the circle, these placed together would naturally have fallen—they are upheld by a pillar placed at the point of contact: it has been doubted whether the Egyptians were acquainted with the principle of the arch—that they were not at the time of building this is evident, and it may be presumed that they never were so, because they did not dislike arches, but have frequently cut them where sufficient space has been afforded by the live rock, and because that in every artificial roof they have been obliged to put a prop to support each stone, and hence the number of pillars in the temples. If those who raised the Pyramids, and built Thebes, and elevated the obelisks of Lougsor had been acquainted with the principle of the arch they would have thrown bridges across the Nile, and have erected to Isis and Osiris domes more magnificent than those of Saint Peter's and Saint Paul's.

Left Arabat Matfooner—re-waded the canal, the donkies had eaten the bowels of our saddles and left us the option of making use of our feet or their saw-like backs; walked; quite dark; lost our donkies and our way; there is no turnpike road in Egypt; the alluvial deposit of the Nile gives a new face to the path every year, like a new ploughed field;

we wandered mid beans, wheat, and lupins, wet with a heavy dew, and the wind very cold: on a sudden we felt a warm vapour as if from an oven; we were at this moment passing by the side of a mound; but there was no fire, we were sheltered from the wind, and the heat arose from the earth; the earth is like a hot bed, hence it is that the verdure is of so beautiful a colour—the dews and winds are cold—the birds are thickly feathered. After wandering for some time in perfect ignorance, the barking of dogs led us to a village; it was now so late that the rustic conversazione had exploded, even the shekh had retired, and the two last of the party were taking leave of the dying fire. Though startled at our approach, they came forward immediately and welcomed us; one of them brought fuel, the other brought the lord of the village with his stock of bread, dates, sour oil, and buffalo milk, already halfway towards cheese; the bread is made of dourrha and lentiles, and had it not been for hunger and hospitality I should have thought it bitter. We learnt that we were still as far from our boat as we were when at Arabat Matfooner; the shekh offered me his horse, but as it could not carry all our party, I declined it; in return for his attention, I desired the dragoman to pay him handsomely; he refused to receive any thing, saying "it was charity not calculation that brought him to a stranger in distress." The

dragoman forced a present upon him; and I then desired that the sum, whatever it was, might be doubled. The shekh followed us to call off the dogs, and would have accompanied us to the boat had I permitted him; he gave us a guide and commanded him to lead us by his sugar plantations, that we might help ourselves; his civility quite frightened me; I asked the dragoman how much he had given him, he says three piastres—I will answer therefore that it was not *more* than eighteen pence —I have often given double the sum for half the civility, and the shekh would never have received half so much for tenfold his attentions if to a Turk. He had never seen an Englishman before, or the market would have been spoiled—one ought to travel in this country in formâ pauperis—regained our boat about midnight.

Ninth.—Calm; boat in tow; shooting; met Mr. Lee, the vice-consul, his maash was moored by the bank, not towable. Expecting to join my candgy at a turn of the river, I pursued the birds far and wide; but being alone, I was cautious not to approach any body; it was past sunset, ere I reached the water's edge; and my alarm and disappointment at not being able to find my boat is perhaps not easy to be conceived. I walked towards a village which I was afraid to enter on account of the dogs; at their barking a young man came forward, and seeing a stranger he turned back;

he then came to me, bringing bread and milk and cheese; and it was really with regret that I did not dare to requite him for his civility. I was compelled in prudence to pretend that I had no money, and asked if he had seen my boat? he replied that he did not want money, and that he had seen a boat just descend the river. It might have happened that my candgy had passed up, and not finding me, had returned; at any rate, there was one just gone down and I followed it. At the water's edge I soon perceived a smuggler's fire, by which stood a man and a boy—I approached cautiously and found them unarmed and cooking, the man told me it was dangerous to proceed either way, he offered me a resting-place on board his boat, which was at hand; he gave me his cloak, his pipe, his supper, and his sleeping place, and more than these he inspired confidence—I was beginning to doze, when I was startled by new voices—took up my gun, and remained under arms all night.

10th—Six o'clock, A.M.—distinguished my candgy in the distance—*paid* for my night's lodging—these boatmen are not delicate in accepting—they belong to Rosetta, and consequently expect that every Franc is to give becksheesh for seeing them. After four hours' walk, I joined Mr. Grey, and spoiled an anecdote in his journal—my death. Had I not quitted my boat I should have seen nine crocodiles, instead of pursuing a few quails and

partridges over ploughed fields hard baked, besides the imprudence and fear to all parties. The crews of both candgies are in search of me—a reward is offered for producing my hat and body alive or dead—woe to Mr. Lee, if met with :—well authenticated reports already arrive that I have been killed by soldiers, robbed and buried by Bedouins, or by the holy men returning from a pilgrimage to Mecca. It is but justice to add that no imputation whatever lights upon the character of the Arab fellah.

CHAPTER XI.

HO—DIOSPOLIS MIKRA—CAFR SAIAD—CHŒNOBOSCIUM—CROCODILES—WARRHEN—DENDERA—KENNEH—COPHT—GOOS.

Eleventh January—Ho—ruins of a modern mud village, and equally uninteresting, the fragments of Diospolis Mikra. A saint playing the fool, and very good quail shooting.

At Cafr Saiad are some stones of Chœnoboscium—I wish that authors would be so candid as to acknowledge what is not worth seeing. A volume of disappointments or the miseries of travellers would contain more truth than the generality of accounts, if people would confess having been on a fool's errand. Descriptions, like pictures, though sketched on the spot, are too often over-finished and highly coloured at home.

My boatmen demanded becksheesh, and pointed out thirty-nine crocodiles basking together on a low sand island—I was not willing to pay, at first sight supposing that they were but logs of wood, or trunks of the palm tree. On nearer approach I perceive that the mouths of all are wide open, and while I am preparing to shoot, they scramble into the water—the crocodile has but a humble opinion

of its own strength and terrors—he is fearful and shy, or as the Arabs express it "he has two heads." What animal is so senseless as not to be afraid of man.

Met a fellah carrying onions, a few of which he gave us, I offered him money and he refused it; for the onions did not belong to him—how unchristian-like and uncivilized.

Saw an animal of about three feet long, basking on the bank, having an appearance between a lizard and a crocodile, the natives call it a "warrhen." It leaped into the river; swims with its head out of water; a Nubian and myself pursued it—it landed and ran into a hole, a cul de sack.—I placed my hand upon its loins and drew it out, my companion took off his shirt and enveloped it, in this manner we carried it to the boat, and with some fear and difficulty succeeded in fixing a cord round it and fastening it to the mast. It would make an excellent man trap—not one of us dare approach him—a pan of charcoal was burning within reach, he snatched a piece red hot from the furnace, and the more it stung him, the more savagely he bit it—poor thing—I threw a pail of water over him—cut his throat—and flayed him.

12th January.—Dendera—donkies and saddles *ready made* are always forthcoming for an "Engilitz." In a few minutes we are within sight of the temple, and use our utmost exertions to reach

it. My obstinate animal has been there often enough, and now runs into a corn field, where I leave him, and trust to my own legs. On a flat plain of beautiful verdure rises a small dark mound, covered with ruins, in the centre of which appears the celebrated temple of Dendera. On nearer approach, the surrounding fragments, which had given the principal features of the picturesque, vanish into the mud walls of an Arab village.

Dendera has been so often described in large square books, that to repeat what has been already said would be wearisome to us both. The first object of attraction is a propylon, on the left hand side of which, in passing through it towards the temple, are inscribed large human figures, accompanied with sacred writing; on the right hand are hieroglyphics *only*, such as birds and other signs—the same is observable on the two other gateways belonging to this temple—perhaps the circumstance is of little importance to either of *us*, but the *curious* may like to trace the superstitions of the Greeks and Romans to the Egyptians, as half way towards the creation, and it will be of great moment to ascertain whether Adam was a right or a left-handed man.

Arrived at the Portico; I am lost in admiration, even though the concomitant filth hill is nearly on a level with the top of the portal.—The torus and overhanging cornice, the peculiar and characteristic

beauties of Egyptian architecture, are here in full perfection; pillars that in size and number surprize and baffle the eye, solidity that speaks of the sublime, and carving on stone, that in quantity and beauty resembles a picture gallery. The fabric is two hundred and eighty paces in circumference, and there is scarcely a spot of either wall, column, ceiling, or staircase but what is ornamented with lithography. Time, to spare so beauteous a work, has passed by without destroying, and the most delicate lines ever formed by the chisel remain uninjured, except by man. On one wall, less than fifteen feet in extent, are sixty-nine rows of sacred characters beautifully engraven—the hieroglyphics are of three kinds—a simple line—bas-relief—and a relief in a contour —the contour is four inches in depth. That substantiality may not be wanting even in thought, the building partakes of the pyramidal form, and there is scarcely an aperture visible, lest a broken exterior should render its solidity imperfect: the outer wall is seven feet thick, not petty bricklayer's work, but every stone in itself seven feet in thickness; and as if not sufficiently stable by its own weight is held by ingots of iron. Each stone of the architrave is more than twenty feet in length, and the pillars are twenty-two feet in circumference. On the capital of every pillar is represented Isis quadrifrons, unfortunately only the lips of which remain; the other features of the face have been carefully destroyed.

Had they been suitable to the lips, notwithstanding their coldness, they might have excited the idolatrous sensations of Pygmalion.

13th.—Employed this day in examining and drawing. The pillars which had puzzled my arithmetical eye yesterday, are only twenty four in number, they stand in four rows, the intercolumniation is not greater than the diameter of the pillar, and seven feet is too short a space between columns that are twenty-two feet in circumference; they appear crowded in a nest, and overgrown—the ceiling instead of resting upon them is raised upon cross beams, and consequently divided into channels. Pressed by a want of light and air, and unwilling to destroy the integral strength of the exterior, the architect has compromised the matter by cutting embouchures, or loop-holes, which, though they may escape the eye when distant, appear to a near observer as paltry as the mouths of letter-boxes; the very celebrated zodiac occupies less than half of a ceiling, which is only twenty feet by twelve, and it is to be lamented that hieroglyphics, though beautifully executed, are obsolete and useless. The chamber of the zodiac is in the upper story of the building, near to which is a flight of steps that conducts to the highest roof or gazebo; this was probably used as an observatory. Among the hieroglyphics is represented a staircase with deities ascending. The study of astronomy is na-

tural in a country where telescopes are not required, and to hold commerce with heaven is the part of priesthood. There are very few buildings that afford so much delight as the temple of Dendera; two days at least are gratefully employed here; but a work of such labour and expense would have been preferable if undertaken by the taste and elegance of the Grecian school. This temple is said to be dedicated to Isis. Near at hand is a smaller building, on every column of which is represented the evil genius Typhon—the Devil a pillar of the church. The *thorough* Etymologist may perhaps derive the word *devil* from *Typhon* by the go-between German word *Tyfel.*

Kenneh—this is the pottery of Egypt—the jars manufactured here have the peculiar property of purifying water, and are so cheap and so brittle that they constitute the principal ingredient in an Arab village—whether as furniture, or as the accommodation for pigeons, or assisting in the formation of the walls themselves, as in the circus of Caracalla; and having served these three purposes, they tend to raise a Monte Testaccio all round. In form they are quite as ugly as any antiques I ever saw; if they were only as useless and as expensive, we should see them in museums. A quantity of these jars, bound together, the mouths downwards, does the duty of a raft—on this an Arab takes his station and floats down the stream; he retails his convey-

ance as he goes, as is done with the firs on the Rhine; but in this country the poor, houseless, comfortless fellah merely represents a naked bargeman on the Thames, while the scenery of the Rhine, the extensive rafts, and the Swiss-built habitations floating down the river are beautifully picturesque. —Kenneh is also famous for other frail goods, and is one of the very few places in Egypt where a Franc may see licensed ladies without being bastonaded.

14th.—Copht.—It is said that the Cophts derive their origin from this place—I know not where their language comes from, not a word of it is understood here. Some stones and broken pillars that once formed part of a Christian church, are now going hence to Siout to join the remains of the heathen temple coming from Antinoë; here are also some small chambers very inferior in size and execution to the generality of Egyptian workmanship. The Arabs make use of them as stables and dust holes, preferring for habitations their own earths to the temples of the disbelievers—I thanked myself very little for this day's long and broiling walk.

Goos—now 8 A. M.—quite dark—little to be seen here even by day light, I wish to see so much by candle ray—found the conversazione—the Arabs meet every evening to drink, talk, and smoke at an appointed spot—a palm leaf shed, and a few lighted sticks is substitute for the English public-

house; there is also this difference in the respective customs that the drink here is limited to coffee, the talk, instead of like Doverscourt, all talkers and no hearers, is confined to the village story-teller; all the other mouths are filled with smoke. On our requesting a guide to the ruins, the party refused on the ground of my being a Christian, therefore to prevent all difficulty the dragoman took his oath to my being a Turk. The only remnant of antiquity is a propylon, or rather the corona of it; for till within six feet of the winged globe, it is choked up with rubbish; it is well worth the visit, at least I thought so by candle light. The winged globe is perfect, gigantic, and within reach; the torus is equal to that of the great temple at Dendera. If there ever was a temple at this place proportionate to the gateway, how magnificent must it have been, and how overwhelming the destruction! Not a fragment of it is visible: the evening breeze was up; though gentle in point of force it was cutting cold; wherever we were sheltered from the wind there arose a warm vapour as if from dying embers, or a hot bed—such as I felt and remarked upon at Arabat Matfooner—the days are like those of summer, the nights like those of winter.

15th.—Moored late at night in the centre of Thebes.

CHAPTER XII.

THEBES—TOMBS—MEMNONIUM—MEDINET-ABOU—MEMNON—LOUGSOR—CARNAC—PSYLLUS—DOGS—CEMETERIES—RELICS.

16TH.—It is scarcely dawn, and there is sufficient time, if I wish it, to be within hail of Memnon long before that statue speaks to the sun!

The sun rises, the obelisks of Lougsor, the pillars are seen; the whole of Thebes is visible. Situate in a large plain are two colossal statues: to the west and to the east, to the north and to the south are temples; the Nile, the * "Father of rivers," flows through the centre; the panorama is circumscribed by mountains, a burning desert: the verdure at their base is beautifully brilliant, like that emerald spot which flourishes 'mid cold sterility, the "Mer de glace:" the temples are in ruins, "ages are their dower;" and, though Egyptian, they are picturesque: the whole day has not sufficed for me to run through the city of the hundred gates; intoxicated with admiration, I must

* The Nile is called, by the Abyssinians, Abanchi—the father of rivers.

endeavour to cool my opinion like that council which proposes when drunk, deliberates when sober, and chooses the medium.

17th.—Another day of delight, though spent in a tomb, but it is the tomb of a Theban king, the one lately discovered by Belzoni. Twenty-four hours are well employed here in examining the arts, the genius, and the doctrine, of the Egyptians, but perhaps my taste in that respect, may, like that for olives, be acquired—the principal deity, Osiris, is represented under the form of an ox—the children of Israel were led away by Moses, they rebelled, and formed a golden calf—here is a man helping somebody to a leg of beef, perhaps a sacrifice, not *to* but *of* the god. The colouring, owing to the dryness of the atmosphere, retains a specious freshness, meseems as if the artificers had but now left their work—it is brilliant but gaudy; in some places the designs have been sketched in red, and corrected in black, ready for the sculptor; in these unfinished figures the sweetness of the face, and the extraordinary length and beauty of the eye *, rivet attention: there is that expression of love in the countenance and manner of Isis, as she welcomes the hero to the tomb, and that contentment in the hero himself, that *he* seems " potius e vitâ

* At Munich I saw two young Brazilians, whose eyes are similar to these in the tomb—these children were lately brought from the river of the Amazons by Professor Marsius.

migrari quam mori," and the female deity recalls the words of Eloisa. Plato must have been delighted to see the doctrine of immortality so beautifully pourtrayed.

The number of regal tombs is stated to be forty, twenty-four of which still remain to reward the lucky adventurer. Belzoni has gained a considerable prize—the other fifteen have greatly sunk in value; the representations of agriculture, musicians, and a dispensary are, however, worth a visit; the myriads of bats that oppose your passage are not the least remarkable among the curiosities of Egypt.

18th.—The first mass of stones that interrupts my walk this day once formed a propylon and a temple: of these I believe that travellers have taken no notice, and they are quite right.

The second temple is the Memnonium, so it is called improperly—the propylon is a mountain of laboured stone: and as at the gate-ways at Dendera, so here on the right-hand at entering there are no human figures.—On the N. front, the king, giving orders to his captain going forth to battle, is majestically represented: the passage of this gateway is 39 feet in height. Magnificent as it appears, it is not sufficient to prepare us for a statue to which it leads—this Colossus is unfortunately broken in pieces, but every fragment of it still excites admiration, the head and shoulders 20 feet

long, and the breadth of the chest is twenty-two feet; not without difficulty some of us Lilliputians managed to climb upon the face of this Gulliver—the *little* toe of whose foot is three feet long.—Near this is the remnant of another grenadier; it was found impossible to transport the whole body to England; the head was so good that it was taken off and sent in triumph to the British Museum, where it is named Memnon junior.

Near this Memnonium is a smaller building, which is also called a temple—such are as frequent with Egyptian places of worship, as the vestry room with an English Church. It is said that *small* temples were erected for the *accommodation* of the vulgar—the *many*. This one has been converted to Christian uses by monks who were of course too lazy to deface the heathen deities, except with a mask of mud—in one of the chambers is a neat border designed from the lotus flower.

Medinet Abou—the first structure excites but little interest—it possesses the sine-quâ-non of Egyptian architecture—a torus. Adjoining this is a building said to be a palace; the castellations on the top indicate that it is not a temple, and that it is *not* of Egyptian workmanship. Close at hand is an immense and noble fabric four hundred and twenty feet in length, but nearly half of it is filled to the very roof with sand. The exterior wall on the south side is entirely concealed by rubbish; many of the

representations on the other are interesting, and beautifully executed; the principal figures are cut six inches in depth, the others are comparatively but scratches. The hero is standing on the heads of his enemies, and, that he may show his superiority, the vanquished are reduced to pygmies; he has drawn his bow to the utmost, and in elegance and design he reminds me of the Apollo Belvidere. Homer also might have borrowed from these scenes, for the gods themselves are here engaged in fight, and the horns of Isis and Osiris are visible upon several of the figures. Beyond the chariot of the king is a lion, or tyger, in the jungles: Hamilton describes the subject to be the Egyptians repelling an invasion; but why not Osiris invading India? The amputated hands of the vanquished are presented to the conqueror: a natural and effectual manner of preventing a second attack from the prisoners of war. The vestry-room belonging to this temple is now used as a cow-house.

Memnon.—There are two gigantic statues which claim this title: they are situated near each other—each 50 feet high—both in the same position, sitting,—their hands resting on their knees; that on the S. is formed of one solid block of granite, the other of various pieces. There is a doubt with some people as to which was accustomed to bid good morning to the sun; on the perfect figure there is no inscription; the broken one is covered with engraving

as high as man can reach—these inscriptions record the names of those who testify to having heard the statue utter the miraculous sound at sun-rise—it is said that the component pieces of this statue are not original; but why does it not remain of one block like the other? *If* it were an earthquake that broke it, it was a very partial one, to spare its neighbour; or was it broken in search of the invisible priest? the Delphic oracle was acquainted with the principle of acoustics—and an oracular pipe is to be seen in one of the temples on the clitumnus; among the inscriptions on the statue is the following:

ΗΛΙΟΔΩΡΟΣ ΤΗΝΩ
ΝΟΣ ΚΑΙΣΑΡΕΙΑΣ ΠΑ
ΝΙΑΔΟΣ ΗΚΟΥΣΑ $\bar{\Delta}$ ΚΑΙ
ΕΜΝΗΣΘΗΝ ΤΗΝΩΝΟΣ
ΚΑΙ ΑΨΑΝΟΥ ΑΔΕΛΦΩΙ.

This deserves copying, as well as the lines said to be written on the pyramid:

"Vidi Pyramidas sine te dulcissime frater."
See Davison, or Quaresmius.

In this part of the city of the hundred gates we cannot at this moment procure any Christian food; the Arabs set me the example of eating the grass of the field, a species of tares: they are very palatable, and we eat lettuces and radishes in like manner uncooked.

Lougsor.—This temple swarms with dogs, Arabs,

houses, and other filth, by the accumulation of which the entrance of this magnificent fabric, which is or ought to be fifty feet in height, will not now admit a man without stooping; part of the building has been converted first into a Greek Church, now into a cinder hole—the obelisks, though half buried, are the finest in the world—on the propylon are represented, as usual, battles and victories.

Carnac.—The connected parts of this temple extend four hundred and thirty paces, besides innumerable gigantic appurtenances, columns and sphinges—on one side an avenue of these heterogeneous animals extends a mile: here are deities with heads of bulls and cats—the latter generally called Isis Tyger.—The *cat* was idolized perhaps as being the personification of some good property or attribute of the deity; mummies of *this* animal are found. This temple is called the Diospolis; on every pillar of that magnificent saloon which is named "de mille colonnes," is represented Priapus.*—This god appears to have been considered the "father of all," and to him was offered up an annual sacrifice—a virgin:—the devoted victim was kept a year previous in a neighbouring sanctuary by the priest, whose duty it was to instruct her in the holy mysteries. The outer walls of the temple are covered with the representations of battles and in

* A book is written to explain the symbolical meaning of the obelisk.

these descriptive scenes the hero is always represented as a giant, and his adversaries as pygmies: the victor thinks nothing of squeezing a couple of men under either arm like a gizzard, or of "bruising his enemies with a rod of iron," or of holding up a regiment by the hair of their heads, and then, as if this bundle of men had but one neck, he determines to decapitate them at one blow: his enemies are made his footstool—these would appear extraordinary representations on a church, even while we are repeating some of those revengeful psalms, which are tolerated in our prayers. The Egyptian method of representing the superiority of the victor by size is but little complimentary. —It is true that Alexander ordered the beds for his soldiers to be made eight feet long, but Bonaparte would not have been ashamed to have been pourtrayed in his diminutive reality—little praise is due to a Brobdignagian among Lilliputians —Lord Wellington always allowed that the French fought bravely—the credit redounds upon himself, for he beat them—and even then they "ran away like lions."—Battles, chariots, and horses are the subjects of the gateways, as if they were triumphal arches, and at the same time dedicated to the deity in consequence of vows made previous to victory; these gateways abound in Thebes, and hence arises the poetical description of the city of the hundred gates, and the hundred chariots at each.

It has been frequently remarked that no Egyptian buildings, except temples, are in existence—the houses of the deity are in all countries built with more care and expense than the houses of men; priests governed Egypt and yet it might rather be a matter of wonder that even *their* cathedrals remain, for the country has undergone many religious as well as political changes; no kingdom ever subsisted without a religion—and revolutions of state go hand in hand with revolutions in religion—no wars are so implacable as those of fanatics, and no enmity farther pursued;—even the harmless groves of the Druids did not escape—the beauties of the Athenian temples are destroyed by the followers of Mohammed, and Moses himself would willingly have razed those fanes in which he was educated a priest.

A great quantity of quails and long-tailed chattering partridges—the cashiff of Goos is staying here for the amusement of shooting—he shot his wife a short time ago, and has never been seen to smile since, except when he shoots a bird—he was lately cup-bearer to the Pasha, an office of considerable trust, and because he did not take the opportunity to administer poison, the viceroy made him governor of Goos—his wife shammed ill, and went to Siout to intrigue; the governor of that town sent her back with a letter desiring her husband to take the law into his own hands—he shot

her—he is a very good shot; whenever a bird dropped to his gun, one of his attendants ran up immediately to wring the head off.

Sitting with Grey on the top of one of the buildings of Carnac for the purpose of drawing—an Arab was employed to hold up an umbrella between me and the sun—after a short time he requested permission to fetch his great coat (abba) as *he* found it cold. Grey's thermometer 86°—the heat varies from 55° to 102°.

The Psyllus or snake charmer.—It is supposed that snakes live in these habitations like rats—and two patriarchal Arabs profess that they will come when they call them—we went into houses and cow-houses, the Arabs jabbered an incantation, of which we could only understand the words "come out, come out, in the name of Abraham, if you do not come out you shall die," notwithstanding the threat the animals stopped their ears, and we impatient and tired were preparing to go, when two large snakes made their appearance; the initiated immediately seized them, carried them out upon the plain and commenced singing—the snakes with good ears for such music began to dance—so it is called—the animal raises itself half length upright, and in this position jumps about and looks around him.—I took them up, much to the astonishment of the natives, and to the indignation of the dancing masters, who ashamed of being exposed before

their neighbours, pretended to be alarmed at my temerity—they warned me to guard my eyes—my servant Giovanni likewise handled them, but *he* is privileged, being a Maltese, and snakes in remembrance of the Saint, will not bite a Maltese, especially if born on Saint Paul's day. The magi have also tame scorpions, and gave me leave to be bit by them, promising that if I should previously swallow a little of their prescription that I should not be hurt.

Cry Christian and let slip the dogs of Thebes—the dogs of Thebes are as knowing and as savage as those of Alexandria—the streets are about a yard wide, the houses five feet high, and the dogs* live on the top of them; the risk that a man runs in passing, depends upon the length of his nose. When the French were here, the dogs died very rapidly—the French manage things very well—it was thought that the plague had carried them off, unfortunately it never infects the dogs, notwithstanding the beautiful but fanciful description by Lucretius the poet of *nature*.

In the city of the hundred gates, the inhabitants on the east bank live in mud hovels, on the west they live underground; part of a dark cellar is

* Linnæus, speaking of the dog says, "Musselmannis expellitur." A Turk will not allow dogs to enter their houses, because they do not wear shoes. A Turk always takes off his shoes; he sits upon the floor; and so well are the dogs broke in, that I never could seduce one to come upon the mat.

occupied by the Arab and his family, the remainder by cows, goats, dogs, corpses, and other curiosities; in some are to be found ten or twenty mummies; the plain is strewed with broken bones, the coffins are used for firewood, and the amomum * or bitumen offends the nose wherever there is a fire.—A mummy may be bought for five or ten shillings, and in consequence of traffic, many of these Troglodytes are become men of property, worth five or six hundred sixpences. On this, the W. side, is the necropolis, and here are found all the relics; the mountains are hollowed into cemeteries, where gaping sepulchres appear like the mouths of a man of war—the Arabic chain is too far from the scite of the town, to have been used as a burial place—no Egyptian was buried where vegetation could live, and those who died on the eastern side, were ferried over by the Charon. The trouble that the Egyptians took to preserve their bodies causes their destruction, and "the race of Nilus barters for their kings." I was standing by when the resurrection men found a sepulchre, they offered me the haul, unopened, for four guineas. It proves to be Grecian-Egyptian, the first of its kind hitherto discovered; three chambers, fourteen coffins, on each of which was placed a bunch of sycamore branches; these branches fell to atoms at the touch—there are also coffinless bodies, having the appearance of

* Hence the word Mummy.

leather, dried in the same manner as is still practised by the Capuchin friars in Sicily: one of these stood erect at the entrance, the others were prostrate on benches; the heads were shaved; the beards were of a few days growth; on the principal coffin is the following inscription:

ΣΩΤΗΡ ΚΟΡΝΗΛΙΟΥ ΠΟΛΛΙΟΥ ΜΗΤΡΟΣ
ΦΙΛΟΝΤΟΣΑΡΧΩΝ ΘΗΒΩΝ ☥

the hieroglyphical figures testify to the degeneracy of the art; the papyrus found in this case,* is not, as is usual, rolled up, but folded flat; the body was enveloped in thirty linen wrappers, the hands and mouth gilt:—from another I copied an inscription, which attests the coffin to be about sixteen hundred and fifty years old—some long earthenware jars were in the tomb, but empty.

The women and children pester us to death, demanding becksheesh; the former give us in exchange relics of the dead, such as idols and small figures, the latter collect in crowds behind one's back, and cry out "merchant give me half a farthing," and on turning round even to comply with their request, they all run away, as if their nurses had taught them to dread a Franc as a devil.

Among the relics that I procured, are earthenware rings, scarabees, pocket idols, and representations of the devil playing the harp; also various animals. These little deities were probably, when in

* The case and papyrus presented to the British Museum.

fashion, held as sacred as the household gods of the Romans, or worn round the neck, as Christians wear a string of beads and a cross, or as the Catholic has a crucifixion at the head of his bed. Among the dead I found platted hair, and hands, the nails of which prove the ancient use of henneh; also a female body entirely covered with an elegant network of blue beads or bugles, ornamented with small scarabees and deities. The immortality of the soul, the most sublime idea that human energy ever conceived, was known to the Egyptians—the care which they took to preserve their bodies implies a *wish* at least to rise in their own forms, without having been digested by worms, and running the chance of getting wrong arms and legs: judging, by analogy, that they should be hungry at waking, bread was placed in the tomb to refresh them, when the last trump should call them to breakfast.—How many of them will shiver to find themselves in London or Saint Petersburg, if it should happen to be about Christmas time.

I discovered a basket full of the viaticum, about a shilling's worth of biscuits, to last the whole voyage of I know not how many days from this world to the next: the panier* is of the same construction as those still made at the Cataracts, and in South America, and perhaps every other place where the same materials are used.

* Sent to the British Museum.

The whole of ancient Thebes is the private property of the English and French consuls; a line of demarcation is drawn through every temple, and these buildings that have hitherto withstood the attacks of *Barbarians*, will not resist the speculation of civilised cupidity, virtuosi, and antiquarians.

CHAPTER XIII.

HERMONTIS—ESNEH—LATOPOLIS—CONTRA-LATON—HEGGS—ELEITHIAS—EDFOU—HADJAR SILSILIS—KOUM OMBOS—ISLE OF ELEPHANTINE—ESSOUAN—CATARACTS—PHILŒ.

Mr. Grey determines to return to Cairo, and I resolve to ascend to Ebsambal. I dine for the last time on board my friend's boat—his cook is a Maltese and a Catholic, his dragoman is a Turk and a Hadji. The dragoman, because he is a Mussulman, refuses to eat with a Christian: the cook, because he is not only a Catholic, but the son of a Knight of Malta*, refuses to give the Turk any thing to eat—the whole boat is consequently in eternal hot water. There is an Arab on board, to whom, on account of his good conduct, Grey has been extremely liberal; he is perpetually crawling into the cabin to kiss his patron's hand, and pour forth benedictions, the most frequent of which is "May your father and mother be blessed" —there is something peculiarly beautiful and comprehensive in the idea of blessing one's parents—

* The Knights of Malta swear not to have *wives*.

the benediction occasionally includes all one's ancestors from the creation—the lad belongs to my boat, but liberally offers to accompany Mr. Grey to Christendom*, on condition of receiving a wife and fortune.

Hermontis—here is a small temple: the representations on the walls of which are confined principally to animals, elephants, birds, cameleopard, and the fox or jackall, the indelicate Typhon displays the character of the ourang outang. This menagerie is said to be dedicated to the evil genius; but in an inner apartment the female deity is nursing her infant Horus, who is eventually to become the enemy and conqueror of the Typhon.

Esneh—Latopolis, nothing remains visible except a portico; and this, though in the middle of one of the principal towns, is filled for the greater part with dirt, and the remainder with bales of merchandise—the dirt is collected to such a height that the road-way is on a level with the roof of the body of the temple, and on this are built the pygmy houses of the Arabs. The portico, as much of it at least as is visible, is not so striking, but more pleasing than that at Dendera; the figures are not so exquisitely finished, and are of a different character—Isis has a bewitching half modesty in her

* This lad on the passage to Cairo took sundry mementoes of Mr. Grey and the cook, with which he decamped.

face, but is rather clumsily embonpoint—the general figure is spare and delicate, and pleases me, notwithstanding Winkleman's observation that the Egyptians did "not sacrifice to the Graces"—the capitals only of the columns are to be seen, and they display the taste of the Egyptians—regular irregularity—like the roses of a Roman archway—variations of the same subject, with a family likeness throughout the whole. There is not one of them that I would wish to be absent, and yet the want of uniformity destroys the effect of all—like a dozen of various, though good wines, mixed together.

At Contra-Laton is a small temple, which appears to advantage in the distance only. Three miles north of Esneh is another, among the hieroglyphics on which is a serpent with legs and arms acting footman to a lady with a cat's face.

Heggs—Eleithias—a wall of crude brick 30 feet in thickness—also a temple, and rocks, and, therefore, yawning sepulchres. The paintings in these are interesting, and uninjured; ploughing, reaping, weighing, fishing, slaying, feasting, dancing, rowing, also a funeral procession, the widow with hair dishevelled, followed by friends who come to weep and eat. The remainder is devoted to preparations for a feast—weeping and gnashing of teeth, like an Irish wake.

Edfou—though seen after Dendera, and inferior

in size to Carnac, yields to neither in effect—the mole and entrance are the noblest in Egypt—the overhanging cornice alone projects nearly five feet —among the representations is the sacrifice of a gazelle—spearing a turtle of the Nile—and a figure setting up obelisks, two at a time, as if they were nine-pins. When Pope Pius raised that very small obelisk in front of Saint Peter's, it was considered a work of such danger and difficulty, that it was decreed, that whosoever should speak during the performance should suffer death.

In lieu of boats, rafters made of reeds are in fashion here, two, three, or four sheaves of which are bound together; after use they are easily drawn on shore, placed up on end, soon become dry and fit for another voyage; but I find it upon trial to be necessary that the adventurer should be skilled in the art of self balancing, and a fatalist.

Hadjar Silsilis—the rock of the chain—here the Nile forces its way through a low ridge of stone, which still seems inclined to dispute the passage.

Koum Ombos is a noble ruin, thirteen pillars are yet standing, and two are fallen; this temple differs from all others, inasmuch as the number of pillars is uneven, and that there are two entrances and two adyta. At this place the crocodile was worshipped, and one of these water devils was fastened by a golden chain—he is here personified—pre-

serving only his own head, seated on a throne, and receiving offerings. When Egypt was divided into *nomes*, coins were struck for each—the last discovered bears the head of Trajan*—the reverse a crocodile. We passed the burial-place of a saint—one of our crew invoked a fair wind in his name, and demands becksheesh, because in consequence of his prayers we arrive this night at Syene *alias* Essouan.

The islet of Elephantine is in part covered with palm trees and corn, partly with ruins; the mud cottages of the natives add to the picturesque: rocks, harbingers of the cataracts, break the stream on every side, and peeping also through the verdure, indicate that the "flowery isle" is stolen from the river. The southern extremity is well defended by masses of granite, the alluvial deposit that collects behind them, is guarded by masonry; here are some remnants of Egyptian temples, and among the curiosities of the island is a vine, the only one that I have seen in Egypt. On the right bank of the river is the town of Essouan—it is as vile as any other town, but the people are much happier, for there is not a soldier amongst them. On that account industry is for once to be discovered. Here is a small chamber of a temple, but the ob-

* This has been heard of, but not seen by the Editor of the latest work on medals—his description is not correct.

servatory and Nilometer exist only in remembrance. About three miles to the S. E. is a pillar of red granite, bearing a Latin inscription (See Appendix). The women of Essouan never leave their houses while the sun is up: before sunrise and after sunset they perform their avocations of fetching water—the male inhabitants are always armed with either gun, pistol, sword, dirk, lance, or bludgeon—every body has one or as many of these articles as he can get. An old fellow, named Boosnac, is nearly perfect, having all these utensils in use, and together too—a walking armoury; besides all these weapons of offence, he has certain charms which he considers as an infallible preservative against all assaults of the devil or man—in this respect they are superior to the print of the Virgin worn by the Maltese, or the coral attached to the neck or watch of the Neapolitan. Boosnac's magical power is sewed up in bright red leather bags, and were mistaken by me for a chain of Bologna sausages; he calls them relics of Selim, and such confidence do they inspire, that he defied me to stab him, thinking that any blade would bend against his body. The dirks that the natives wear are used to goad asses with, and to the left arm of every male in the place is girded one of these useful articles. There is at this moment existing a feud between the inhabitants of Essouan and those of Shellaale, or the cataracts. They do not fight for any Christian reason, the only

trophies of a victory are heads—a party gone from this place has joined the battle, and is expected shortly to return, some with heads and some without. In our excursion to the pillar we were accompanied by an armed force, who amused themselves with a sham fight—some of the party cut the buttons from my coat, and stole my pocket-handkerchief in the most civilised manner.—We are delayed here because my dragoman is married to Miss Boosnac—he has three other wives, and as he is in the habit of accompanying travellers up and down the river, he leaves them in his route to be at hand. A raggamuffin comes on board to make arrangements for passing the cataracts—he is to find ropes and men, and to receive fifty shillings—four times as much as he ought to have—however, I pity the poor fellow. His waistcoat is trimmed with mutton peel; observing that I took notice of it, he told me with no little pride, that this sheep's skin is the pelisse with which he was invested as cashiff, that he is governor of Essouan, and that these are his court robes.

The inhabitants of Elephantine differ materially from their neighbours, both in appearance and in manners. The "*fair sex*" here are not afraid of the sun; they are not even veiled, though, being as yet unaccustomed to Francs, they ran away at our approach, and one little girl drew another with her as if a broad wheeled waggon were coming. The

walls are very convenient, not being above five feet high, so that upon our peeping over them, the young ladies became bolder. Their eyes are expressive, their features handsome, their colour that which needs no art, their limbs graceful, and, like Thompson's beauty unadorned, are unencumbered with clothes. The wardrobe of an Elephantine girl is comprised in a fringe of leather strings, which is girded round the lower waist, and in my wish to purchase a specimen of this wearing apparel, I experienced considerable difficulty in the attempt, and even danger in my success. Without any disparagement to beauty that in Europe I have gazed on with delight, I must still feel that there is among these sable nymphs that regularity of feature, that liquid lustre of the eye, that elegance of form, and that naiveté of unsophisticated nature, which renders the island of Elephantine preferable to the palace.

The wind being fair, we send our luggage by land to the village of Shellaale—the reiss or captain of the cataracts comes on board, and we leave Essouan. Granite islets become every moment more frequent and more boldly picturesque—the river assumes the appearance of a lake cradled in granite, the wild duck and heron are flying around, and the fisherman is diving or running about the rocks, or traversing the stream in every direction.

His raft is the single trunk of a palm-tree, on which, though round, he contrives to sit, and even to rest his feet on it also. His bundle is on his head—his pipe in his mouth—his dirk tied to his arm, and paddling with his hands, he manages, not merely to retain his position, but even to ascend the stream. The river now forces its way between a small island and some blocks of granite, which cause a fall of two or three feet—this we have to pass—the crew put themselves in swimming order —not without their dirks—a rope is made fast to the boat, and the reiss, with the evolutions of a feugalman, and the antics of a maitre de dance, gives the word of command to fifty fellows, who immediately commence crying out " Hay-lay-essah." Owing to very bad management we shipped a considerable quantity of water, to the everlasting injury of my hortus siccus. The surface of the stream, which has hitherto been rippled to the extent of fifty yards, now becomes smooth. I ask where are the cataracts, and am informed that we have passed them—the cataracts of the Nile—the deafening warning of whose waters used to be heard to an incredible distance, but now they will not do me the favour to drown the voices of my boatmen. The cataracts of the Nile are not more formidable than London bridge.

We landed at Shellaale—the natives of this place,

and those who had come from Essouan, draw their swords, poise their lances, wield their bludgeons, and make a show of fight—we, who are strangers to the cause, are desired to withdraw, but interfere and adjust matters. These people have carried on the feud for generations, and even though Egypt and Nubia are now under one governor, they are still, in this instance, the borderers of hostile kingdoms.

Our crew are in high spirits, they are entering their own country, thinking that I must feel equal pleasure with themselves, they request me to pay either for that or for trespassing on their land—they commence a song, of which I can understand but little except the words Tolooba and Nuba, and, "Come love to the cataracts and you shall be clothed in Cashmere, Nubia is the land of roses."

The moon lights us on our way to Philœ. This island is covered with temples, columns, obelisks, and other proofs of Egyptian zeal and labour, and I have already wandered twice round every part. Moonlight has a twofold advantage, it increases beauty and hides defects—except of the three women who inhabit this island—these graces of Dunsinane soon discovered me—they are old, ugly, and cry becksheesh.

The witches haunted me all night, in the morn-

ing I found them muttering becksheesh. Here are temples, corridors, obelisks, and sphinxes, each individual part is good, but badly put together—among thirty columns there are not two capitals alike ; that of the palm-leaf is the most elegant, but inferior to Grecian taste—a flight of steps here, as at Elephantine, descends to the river, and might with equal propriety be called *the* Nilometer, because *the* Nilometer is not otherwise discovered—the hieroglyphics are in general coarse, and seem like bad imitations of the Egyptian stile—spirited actions represented without life, or in clumsy harliquinade—and the slender figure is metamorphosed into bloated vulgarity. Among the exceptions is Isis rising from a bowl ; she holds a graduated staff, on which is suspended the key of the Nile—perhaps the Nilometer was like this. In contemplating this figure I am happy to be reminded of the beautiful Venus Aphrodite at Florence. Here is a monolithic chapel ; it resembles a confessional box, and in this some unfortunate sacred animal was cooped up as a prisoner to be worshipped as a god—an obelisk only two feet five inches square, at the base ; it is of stone, and on it is a Greek inscription. Egyptian obelisks are large, and of granite—and it is further remarkable, that the only material at hand is granite. The primitive Christians have left proof of their zeal here : the French also have been here,

and have engraven a record to their honour. The French army, under General Buonaparte, beat and pursued the Mamelukes as far as the island of Philœ.

CHAPTER XIV.

DEBOOD——KARDASSY——KALEBSHY——DONDOOR——GWERSH-HASSAN—DAKKY—KORTY—MAHARRAG—SEBOUAH—DJIBEL ET TELLY—DEHR—THOOMOZ—IBRIM—ARNKY—EBSAMBAL.

In a few minutes after leaving Philœ we landed at a mosque, from the minaret of which, according to the superstition of the natives, Mohammed showered down destruction on the disbelievers of the neighbouring island: this is a various reading of the same allegory of Beybait. As Mohammed professed to reform the Christians, so Sehoud, the Luther of the East, protests against the doctrine of Mohammed, and employs his adversary's means of propagating his own opinions: at the head of the Wahabi he has already made such advances towards a radical reform, as nearly to have annihilated the Turks. He carries his hate so far as to tear open the grave of the most politic and most powerful of sectarians that ever existed—the Napoleon in fanaticism—there are various dissenters among the followers of Mohammed, but in this land of ignorance I do not hear of any absurdity equal to Johanna Southcote, and the young Jewess who made a mistake and brought forth a *girl.*

Six of the crew were preparing to take the boat in tow, but had scarcely stepped on shore for that purpose when the natives came down to warn them off, requesting them not to tread down their crops. The cultivated land at this place is about three yards in width—the boatmen return on board and renew their song of "Nubia is the land of roses."

At Debood is a temple, small and unfinished, but neat: it was intended to have been of such consequence as to have had three propylons and two monolithic chapels.

Kardassy, a small elegant temple; also one pillar of another, and the foundation of a third, by the walls of which last is circumscribed the whole of the modern village.—In the neighbourhood are quarries, Greek inscriptions, and mummy pits; the bodies are hard and dry, and look like figures made to suit painters or tailors; two corpses lie exposed at the entrance without a rag on, but even in that respect they are not much worse off than the living —the name Kardassy is applied to about six miles extent of country, throughout which are visible the foundations of many buildings that would, if completed, have rendered it a city of temples.

Kalebshy is a noble ruin; the massive propylon is the only part that has preserved its original form in spite of the attempts to render it picturesque. One of the chambers or courts is 94 feet

long; here is also to be seen a sepulchre, on the walls of which are represented a victory over Jews; the scene embraces various animals, greyhounds, apes, ostriches, gazelles, camel-leopards, lions, and oxen.

At Dondoor is a small temple, dedicated to Isis, to whom the king or founder is offering two turtle-doves; in the back ground is a figure in a robe-de-chambre holding in one hand a dove, and with the other enjoining silence by pressing a finger on the lips; the border is a repetition of Isis apparently enceinte.

Gwersh Hassan—here is an excavation in the mountain, on entering into which, the astonishment and delight that seizes your mind is equal to that which would be felt on entering a room twice as high as rooms generally are, and in which stand six giants, three times as tall as a tall man*; they are drawn up in line, three on either side, but do not improve upon examination; for they are so ill proportioned that they appear to have been made by a stone-cutter's journeyman, rather than by a sculptor; the ancle is thirty-three inches in circumference, but the foot is only a yard long, and from the sole to the knee it is scarcely more. While we were employed in examining this temple, the natives came and stopped the entrance, crying out becksheesh; we had been so provident as to bring with us whips

* More than eighteen feet high.

and fire-arms, the mere sight of the latter superseded the necessity of paying ransom; but the Nubians are very different from the Arab fellahs, for instead of taking an application of the whip, without a murmur, they drew forth their swords and lances, and raised the war cry. Our boat was fortunately at hand, and we jumped on board immediately.

Dakky over one of the minor doors, is an inscription in hieroglyphical characters, accompanied by one in Coptic. The early Christian missionaries have had possession of this temple and turned out the Egyptian apis; but it is now a den of thieves.

Korty—the temple here is so small, that a cow in search of shelter from the cold, is in vain endeavouring to force herself in; the fabric is probably dedicated to a cow goddess.

Maharrag—more temples.

Sebouah—more temples; the stone employed here is so soft, that the hieroglyphics are defaced by time; this is the only place where time has done so much as M ——

Djibel et Telly—the rocks assume a feature altogether new; they become bold, pointed, and picturesque, but the country produces nothing spontaneously, except rock; yet even here are those who sing about the land of roses; the soil on which grow the crops of corn and tobacco, is borrowed

for the occasion from the river; the inhabitants are reduced to the necessity of building their houses of stone, for stone is cheaper than dirt.

We now behold several acres of cultivated land, a vine, a lemon-tree, and a grove of palms, a quantity of houses, a mosque, and two boats, in short, Dehr, the capital of Nubia. A village, contains in general about four or five houses, and as many inhabitants, but here the garrison alone consists of ten men and a boy, including officers and supernumeraries. A very short time has elapsed since this place boasted of its own king. The Pasha of Egypt drove the poor Caractacus from his throne of mud, and, with ten soldiers, holds military possession of the territory; not that the Nubians want the will to resist, but because resistance would be useless; they did commence rebellion, and murdered three messengers sent to collect the taxes. The Pasha put thirty of the natives to death, and Nubia is now dependant upon Egypt. Immediately on our arrival at Dehr, a man came on board to know what present we had brought for the governor —a governor under the porte is drest in very brief authority, and, therefore, while in office, rackrents to the utmost of his power, and thinks that he has as much right to a present, on being visited, as a boy at Eton has to a "pouch." I had carried with me shawls, soap, coffee-cups, and gunpowder, but not submitting to the system of giving upon com-

pulsion, I determined to render the custom nugatory, and this I made the messenger fully to understand; presently another man came on board, bringing a plate of parched dourrha, and seemed determined not to go till he had received a present. I tendered him a bit of soap, such as I thought his "Meanness" would just accept: he, however, spurned it with contempt; and I then offered to give him a passage to Ibrim, and desired the reiss to let go the boat; he now begged for the soap, and I reduced my previous offer to one half: this he took, hid it in his sleeve, and departed. Soap is of great consideration in this country, and is an appendage to the title of one of the kings of Ethiopia: instead of calling him the most August Majesty, he is styled King Soap—Sultan Saboon.—The antiquities at Dehr consist of a temple and sepulchral chamber, excavated in the mountain.

Thoomoz.—At this village we were desired to go and look at some hieroglyphics—they were once scratched in the rocks, and now are scratched out.

As we approach towards Ibrim we behold a lofty rock rising abruptly from the water's edge, and crowned by a ruined castle; after a very fatiguing ascent we arrive at the top, and find that the picturesque illusion is formed by hovels, and these are deserted; for who would live in such a place? Even the temple builders, hitherto indefatigable,

have left only a doorway, on which the winged globe was about to be begun. St. John is here painted by the early Christians, and is in solitary possession of this wilderness. We marched up the hill, and then—but I know of few hills except Vesuvius, Etna, and the Righi that have satisfied me for the trouble of ascending.

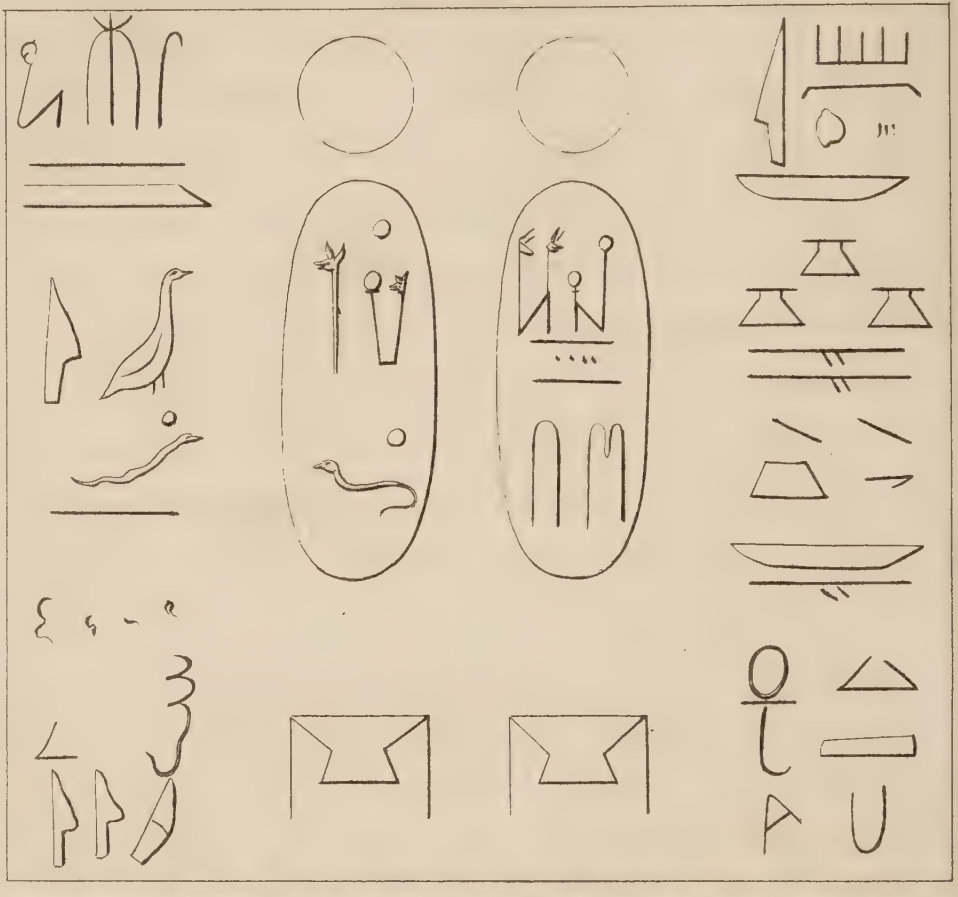
Arnky is a village that deserves to be mentioned, because the houses stand in straight lines, and there are two of them having each a room above the ground floor: notwithstanding the peculiar attention that has been paid to the construction of this place, the population amounts to only two living souls, and these are Mohammedan women.

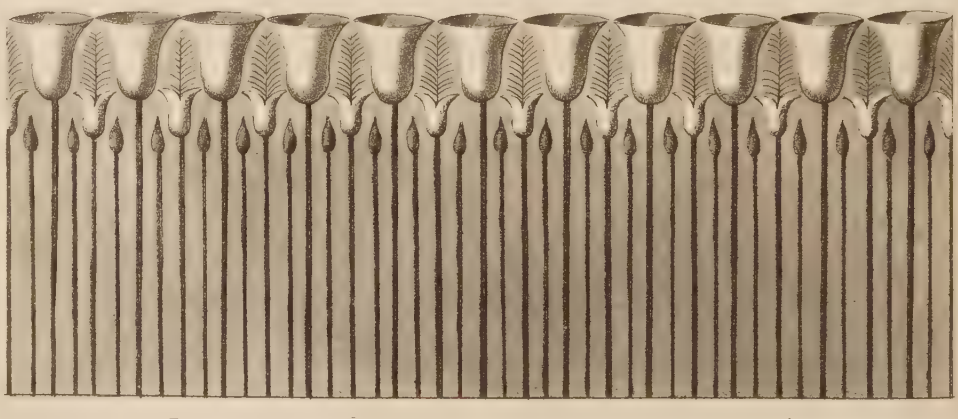
Ebsambal is the ne-plus-ultra of Egyptian labour, and is in itself an ample recompense for my journey. There is no temple of either Thebes, Dendera, or Philœ, that can be put in competition with it: the first objects of admiration are six gigantic statues sculptured in relief on the mountain rock; they are standing upright, with their arms hanging stiffly by their side; beneath each hand is also an upright figure; and these figures that appear like children in the hands of giants are seven feet high: picture to yourself then the six larger statues of such a size that a man who exhibits himself at three-ha'pence per foot would scarcely arrive above the knee. The statues of the neighbouring temple

are much larger, and are on a scale of nearly 70 feet, or equal to nine copies of the Irish Giant* placed in a perpendicular line. Unfortunately, the mountain is not of sufficient height to render these colossi erect: they are therefore represented sitting; and there are still more serious defects attending them—one is entirely destroyed, and two, in consequence of the accumulation of sand, are buried up to their necks; still a sufficiency is seen to convey an idea of their magnitude. The sand has covered up the door-way; and the natives inform me that it will be a labour of thirty men, and twelve days, to effect an entrance. To prove that they are not to be believed, I forced in a pole, round this I wound a sheet, and having spread another upon the surface of the sand, to prevent it from flowing down upon us, we succeeded, after seven hours' exertion, in constructing a kind of wind-sail, or chimney: by means of this I entered, and immediately beheld eight majestic statues, whose size, when compared with that of man, and still more magnified by the dimness that surrounds them, calls upon me to corroborate the reports in favour of this temple above all others. These Atlasses support the roof, and, ranged four on either side, they form a guard of honour for you to pass. I very soon found it necessary to reduce my habiliments to a pocket-handker-

* One Mr. O'Brien.

chief, for the heat equals at least that of a Turkish vapour bath, or the solfa terra at Puzzuoli —my clothes are dripping wet, and my body is flowing away like Proteus. Among the hieroglyphics I found several of interest, for though the softness of the material will not allow that firm fine line which is observeable on granite, it admits of a greater freedom of execution: even the designs vary in some respects from the sameness that prevades the works in Egypt. Here is a hero in his chariot with his bow drawn, the hawk of Osiris hovering over him like an eagle over a Roman victor. Chariots are clashing against chariots, and horses are represented falling, but falling as if from heaven, perpendicularly, like Phaëton's—here is a warrior lancing another in single combat, and this is the only instance in which I have ever observed that the victor has had an adversary that he ought not to be ashamed of. The statues, like those of Osiris at the Memnonium, have their arms crossed upon their breast, holding in one hand a tau, and in the other a flagellum. Some of the designs are similar to those in the tombs of the kings, and in other places; such as the deity welcoming the hero, and the victor slaying a bundle of his enemies, raising a falchion in one hand, and with the other holding the hair of their heads; but in this instance he adds his bow at the same time. Among the sacrifices is that





1 Nome of Koum Ombos ..... Page 144
2 Inscription on Altar at Elsambal ..... " 161
3 Border of Lotuses at Thebes ..... " 128

of sheep to Osiris Bull. In the last chamber are four statued figures, in front of whom is an altar, on which is engraven a small tablet of hieroglyphics. I had amused myself here for four hours when I began to think of making my escape, which is not so easy as entering. I had to work against the stream, and I found that the difficulty increased in proportion to my exertions; for wherever I forced my knee, it undermined the sand, which straightforth poured down as subtle as quicksilver. My dragoman (Mohammed) who had been in this temple with Mr. Banks, declined entering with me, thinking it more for *my* safety that he should remain on the outside to prevent any one from running up and giving motion to the sand: he now came forward, and with great exertion managed to draw me through. Here I found a Russian colonel very impatient and very angry at having been stopped. He went to the entrance, and returned immediately fully satisfied—the aperture was not large enough for him. My Maltese servant and two others went in, and there was really no danger, for had the sand descended, the windsail would have supplied them with air, and they would have been dug out in a fortnight. I shall hence turn my boat northward, as I am engaged to meet you on the Troad, and am well contented to finish my journey in this part, with having seen *the noblest monument of antiquity that is to be found on the banks of the Nile.*

CHAPTER XV.

OF THE NUBIAN.

The Nubian is slender but gracefully made, his beauty, like that of a statue, never changes, and he is entirely free from fat: this is the more fortunate, as he is naked:—a publican, or a coachman would make but an inelegant figure in a state of nudity. Many a Nubian who pretends to decency ties a cord round his waist, and on this is hung a screen of grass, but long before evening the grass is dried up and withered. He is as fond as the Arab is of becksheesh, and when he does ask, he asks like the beggar in Gil Blas, putting you in fear of your life; he places his spear close to your breast, and is unwilling to remove it, until either his demand is complied with or till he sees fire arms. He is as afraid as Junius of gunpowder, and he knows that the length of a bullet is beyond that of the arma bianca. He is, however, bolder than the Arab, which is owing to his freedom; at least it is but lately that Nubia has been subdued. The fellahs, when I have been shooting, have run away eight or ten together; but the Nubian, though alone, has unslung his spear and maintained his ground. The Arab is so completely in dread of the Pasha that he never carries his natural propen-

sities beyond robbery, but the Nubian does not hesitate to commit murder. Three men at the cataracts killed a traveller whom they asked to supper: a breach of hospitality unknown among the Bedouins or freebooters of the desert. We were constantly obliged to keep a night watch, and were once alarmed by sundry voices issuing from under cover, and commanding us to send some of our party on shore, to this we replied that we were prepared with fire arms and would shoot the first man who would do us the favour to show himself. At another time when I had wandered out of sight of my boat, and alone, four men tried to intercept me, and I eluded them only by a feint. In our voyage through Egypt I desired one of the crew who had been accustomed to cater for us, to go to a neighbouring village for provisions; he begged to decline it, as the last time that he had been there he had killed two Arabs. This confession did not excite the least sensation among his countrymen, though among themselves, retaliation, the most nanural law of man, is in full force. We found a party of forty men seated in a circle, by each of whom were spears stuck into the ground, and a sword and shield. Two shekhs or elders were carrying on the debate, by which it appeared that the inhabitants of one village had murdered three of another. The elder on one side was endeavouring to keep the peace and to arrange a price for the

offence, but the other seemed determined to prosecute with the utmost vigour of the lex talionis, and to have blood for blood.—The compensation is sometimes made with money, but even in that case it is soon found that the feud is not quelled.—The Nubians of our crew are far too merciful when they should not be so: as soon as the sun has sufficiently warmed the atmosphere, every man takes off his shirt and commences a search after certain little animals that abound greatly in this country, and in which he is consequently very successful. When he catches any of the vermin, as he is forbidden to put them to death, he throws them into the river or gives them to the winds, and therefore often to his neighbour, so that the hunt is renewed day after day with equal success. We once saw a snake in our path, one of the men threw a stone at it, which nearly severed the head from the body, I desired him to put the poor animal out of its misery, which he refused, alleging that it would be wicked to deprive it of life. The natives of Egypt are particularly merciful to all animals, as if it were a continuation of the ancient custom of the country, and it might almost be looked upon as a species of worship. It certainly is not so ridiculous as to see people of consequence in Rome go on St. Anthony's day in their coaches and six to have their horses blessed!—The sprinkling holy water over these and other animals fills up three

days in the year to please St. Anthony and the pigs.

The Nubian is so uncourteous that he will scarcely return the salutation of a Franc, or when he does grumble out "Alekum Salamm," he adds also "now be off with you, don't look at our women." If he happens to deviate from this sulkiness it is because he has experienced the liberality of travellers and then he runs up with all the interest of a Je suis charmé, exclaiming, Salam alekum howbahbe, howbahbe, tyebbint, tyeb, tyeb, tyeb, wallah tyeb,—becksheesh ma feesh? "Health to you, welcome, welcome, are you well, very well, exceedingly well, well by G— Is there no becksheesh for me?" I never could ascertain upon what plea they demand money, unless it is, that I having come upon their land, am therefore liable to an action for trespass. In passing a village we observed several women in line, carrying each a platter. Upon inquiry we learnt that news had just arrived of the death of a man belonging to the place, and these people were going to assist at the ululu; as it is the custom at a wake to eat as well as administer consolation, and the widow in this case happened to be too poor to treat her friends, every one who went to weep carried a plate of provisions to the pic nic. We met a party returning from a wedding, the bride and bridegroom were brother and sister. The Nubians who, inasmuch as they

are not restrained by civil liberty, are not far removed from brute nature, are still not so much the children of Adam, but that they reprobated this incestuous alliance. Our crew were tolerably well behaved, and would sometimes amuse us with gymnastic exercises, or with a naumachia; a party would leap into the river, each man would fix upon his adversary, swim towards him till he came within legs length, and then turning sharp round, and throwing his head under water and his foot into the air, would endeavour to effect a blow with his heel.

Among the most remarkable animals of Nubia are the locusts, that eat up every thing, and the scarabee or beetle that seems to live where there never was any thing to eat. I have seen the latter crawling over a plain of sand, at a long journey either from the river or vegetation. These extraordinary offspring of the sun might almost have been worshipped by the Egyptians on that account alone. At Amala (Hesaiah) were some curious birds, of which I shot one, and the cries that its widowed mate poured forth were truly piteous, even more so than those of a wounded hare; and notwithstanding my desire of bringing home three copies of every bird, I limited my number in this case to two. We found many partridges, doves, and sparrows with pink plumage—the rocks are of the same colour, and this is meant for a defence given

to them by providence. The partridges run about close to the houses, and are very unwilling to get on wing, they seem not to know that they are most excellent eating. The land of Nubia is never blessed with dew, and rain is almost unknown. As irrigation is therefore needed, the creaking pot-mill or Persian wheel is kept in constant use, and never ceases even at night, except when we moor near to one, and then the frightened owner drives away his cow, and leaves us to a night's rest. The locusts often make great destruction among the verdure, and in one place we found that a quantity of these animals had taken possession of every thing green, the husbandman was smoking them out of the trees, and eating them in self defence, no more taste than an insipid waxy potato. The locust is a grasshopper about three inches in length, and having wings, it is larger than the golden wren, a stranger, especially if expecting humming birds, might easily mistake them. The mornings and evenings are so cold, that at one time all our crew were on the sick list, and it invariably requires considerable exertion to persuade them to leave their morning fire. Stone breakwaters are thrown into the river to protect the soil; and notwithstanding these, the cultivation is so limited that not a morsel of bread is to be sold in Nubia; and yet Nubia is, in the opinion of Nubians, the land of roses. Goldsmith has well expressed

the feeling of every man towards his home; and that country must be really beautiful which is to be preferred to one's own.

Among the amusements are rope-dancers and story-tellers: of the former I saw a strolling company at Dehr, and of the latter there is one at every village; he is the oracle of the conversazione, and goes about like a circulating library. Frequently when we moored for the evening, one of these entertainers used to come on board to amuse the crew. The most popular subject is a history of the adventures and miracles of Mohammed—it is by no means uncommon to see a crowd collected round one of these historians in the open spaces in Cairo and other towns, like round a ballad-singer in London —this custom holds in Naples also, and to its prevalence in Ireland and Scotland we are probably indebted for Ossian's poems. Whenever the sailors were called upon to use their oars, the reiss was obliged to give out a song, which he did, line by line, and the crew joined in chorus, con amore. All animals are inspired by music, and even these discordant attempts have their effect, though they are sad variations from the evening song on board a Sicilian sparonaro. The newest and favourite words in present use relate to a female of the name of Gemella, who complained to the justice that her husband had forsaken her, but being unable to ob-

tain redress, she ran away with a soldier, singing at the same time,

We were married, you have broken the contract,
Justice, Gemella! sweet Gemella!
You have taken another, what have you found more than me,
Justice, Gemella! sweet Gemella!
I placed silk for you, what has the other placed,
Justice, Gemella, &c.
I love you, but you do not love me,
Justice, Gemella, &c.
If you look in my eyes you will see that I love you,
I ask my heart why you have left me,
In the clear fountain I have seen my beloved,
My eyes are black, and my eyebrows are like the caroobole,
I drink only brandy I do not drink wine,
But if I do drink wine, what is that to any one,
Justice, Gemella! sweet Gemella!

They sometimes sing to the air of "Marlbrook,"* and "Life let us cherish," which though they seldom fail, are not so undeniable an appeal to my generosity as "God save the King." Surely the man, imprisoned as it were, in a strange land, like the unfortunate Richard, must either have no music in his soul, or no becksheesh in his pocket, who could listen unmoved to an air that reminds him of his childhood and of home.

* These airs are the legacy of the French.

CHAPTER XVI.

DESCEND TO PHILŒ—GRANITE QUARRIES—DERAHVY SLAVES—TAKROURI—ARRIVAL AT ESNEH—DEPARTURE FOR THE OASIS.

We stopped two days at Philœ in our descent, in spite of the three old women; and there being nothing in the cataracts that required a second visit, I went by land to Essouan; the distance is about six miles, and for the greater part of it the remnant of a wall is visible: this is thought to be an aqueduct, and it might seem extraordinary to have one so near the river, but the neighbouring rocky banks render the difficulties of obtaining water almost insurmountable. There is still a tub by the way side for the accommodation of the traveller, and this is guarded and paid for. In our route we visited the granite quarries, whence were cut the obelisks of Egypt: there is one on the spot, prostrate, unfinished, and broken; and even in this state it demands more attention than many that are erect. As soon as we arrived at Essouan, our crew resolved to leave us; they had performed their engagement of passing the cataracts, but were determined not to return to Cairo on account of the plague: in this there is a prudent difference between the Nu-

bian, and the Turk and Arab. After some demur we agreed to give them their liberty at Esneh, or as soon as we should be able to press others into our service.

At Derahvy we were informed that a caravan had just arrived, with gum, ostrich feathers, and slaves; the latter are registered at this place as soon as they are brought into Egypt, and a poll-tax is paid to the Pasha; it is one of the largest and cheapest human Smithfields in the kingdom. The price of a slave varies from seven to twenty-five pounds; they are allowed to bask during the day in a walled court-yard, and at night they are distributed among the cottages like a subscription pack of hounds. The whipper-in carried a caravash or thong, made of the rhinoceros's hide, an instrument too cruel to beat even a donkey with, and swishing this about in a masterly manner, he accompanied me to the kennel: here we found a squattee of young ladies seated in circle; in the centre was a broken bowl, and into this they were all dipping their fingers, with as much greediness as if it was hasty-pudding. My nose soon informed me that it was grease; and the merchant tells me that it is the luxury of women, and consolation even to a slave; with this they besmear themselves from head to toe, and glisten in the sun like a newly-varnished picture; they were so pleased with the fat, that they paid but little attention to the dealer as he pointed out the peculiar beauties of each. Some

were tattoed like the aboriginal Britons, and some had their faces cut like crimped skate; she is considered most ornamented who uses most grease; and she that does not smell offensively is looked upon as a sloven. There was one of the party who, though she took her share of this finery and plaything of a savage, seemed but little pleased with it: she was pretty, sorrowful, and interesting—her price seventeen guineas. With the hope of finding an opportunity to send her to her home, I paid the money, and gave the maiden her liberty. The bargain was no sooner agreed to, than the vender shook his caravash over her head, and commanded her to conduct herself in such a manner that she should not be returned upon the market as unsound; the girl came forward, kissed my hand, and, without saying a word to any one, she ran to hide herself in the boat. There was something perfectly unaccountable in her silence: she went away without speaking to those who spoke her own language*, and were natives of her own country; and without even bidding farewell to any of those companions in misery that had been her associates in the most tedious journey that is known of in the vale of tears, those whom she left still in chains, and whom she might never behold again!

The merchant warrants that a slave shall not snore, nor be guilty of many other *désagrémens* of nature; but nothing so ridiculous as that by the

* They do not speak the common Arabic.

old Welsh laws, a divorce might be obtained for an offensive breath, and that in the land of leeks.

On joining the boat, my first object was to inform the girl, that she was no longer a slave; she burst into tears; and when I told her that I would send her back to her own country, she redoubled her *sorrow*. All the sufferings that she had undergone in traversing the desert presented themselves before her, and she told me that she had rather die than go back, and "if you give me what *you* call liberty, you will throw me adrift upon the world, and who will take care of me; there will be nobody *obliged* to support me, and what shall I do?" Here she renewed her lamentations so earnestly, that I promised her she should remain a *slave*.

The fact is that the slave is much better off than the Arab fellah; the latter is governed by a despot, the former is under the care of a master who remembers how much he paid for him, and that he may sell him again, he therefore treats him (I mean no contempt by the comparison) as well as a favorite dog or horse.

Liberty is of no use to a female in particular, unless married; and generally after a few years' servitude, a husband and portion are given to the well conducted; the female slave seldom deserts her master, though dying under the most dangerous and most infectious of all diseases, the plague: they are weaned from a wish of returning across the desert,

by the constant danger and privations that they have endured in coming; they have seen their companions fall a prey to heat, thirst, and ill-usage, and they have at the same time been deterred from quitting the caravan, by stories of cannibals.

Natural children in Darfour, instead of being sent to a foundling hospital, become the property of the king; tythes and taxes are partly paid in flesh, and the revenue is in some measure derived like a horse-breeder's income. The scars and tattooing I imagine to be often done by parents, who might possibly conceive the idea of again beholding and recognising their children; a rencontre of this kind lately took place in Cairo, and it happened that the son had money sufficient to buy his mother according to valuation, but the master refused to sell the woman, and the parties appealed to the judge, who gave it in favor of the mother and son. I never saw but three instances of real slavery. We met a very fine young man sauntering along the desert, and soon after saw two fellows armed with spears tracking him as they would vermin; at another time, we passed a number of slaves being driven like cattle to a merchant's house for inspection; and the third case was the bargaining for an athletic man as a water-carrier, like a camel. A slave may be bought and sold fifty times over, but he will only serve whom he pleases; and when once he refuses his work, he is immediately sent to the

market, like a restive horse to Tattersall's. In my visits to the okeil I was generally hooted and driven out by a set of people as happy and impudent as beggars in prison.

One evening after sun-set, being at a little distance from my boat, I saw five human beings huddled together in a hole, apparently for concealment. Approaching towards them, I found that they were Takrouri or pilgrims from the interior of Africa. They had nestled together to keep themselves warm, and being without food, that they might sleep, judging by the example of hungry dogs, that sleep is as good as its synonyme in Gaelic, "half my meat." These poor wretches, according to the best of their calculation, had already been six months on the road towards Mecca. The town from which they came is called Condjairah, and in their route they had passed by Sennaar Darfour and Dongola. They had descended by the (river) Bahr el Lis to the Nile, and were following the stream to Cairo; their language is Arabic, they can all write, and benefitting by their national schools, the poorest Takrouri is more accomplished than a rich Turk; they are the gypsies among Egyptians, and subsist by dealing in charms. One of these charms written for me, consists in an enumeration of names, and in return for which, I gave them fuel, biscuits, and sixpence each; the poor wretches were in ecstacies and rendered thanks to

the prophet—not to me—because I was only a Christian and an instrument in the hand of Mohammed. There are a great many Takrouri, who lose a considerable part of their lives in going pilgrimages. They are protected by their poverty; they obtain a livelihood by writing charms, and religion carries them through fatigue.

The common people hold no reckoning of years; and a man, when asked his age, generally dates it from the epoch of the French being in Egypt; "I was so big when the French were here; or I was not born." They measure time by the foot, a very easy and simple method, when once it has been ascertained what proportion in length the foot bears to the shadow at mid-day. A watch is looked upon as a very great curiosity. The art of clockmaking was introduced into Spain by the Moors.

We were no sooner arrived at Esneh, than I determined upon an excursion to the Oasis, and being in want of some paras, was happy to find a banker,—he is particularly civil, and immediately offered to become responsible for the whole bazaar if I chose to take it; and as to money, he would be glad to let me have as much as I pleased, if he had any, but at present he can only supply me with the currency of idiots, promises of to-morrow —to-morrow does come, and the promises are repeated. I was detained here five days in this manner, during which he invited me to supper, and

my dragoman was also asked; we were ushered into a small room, which was made to answer all the purposes of a house, it was bed-room, dining-room, drawing-room, and larder. Pipes were served up first, and presently came a slave with a basin and caraft of water, and a towel thrown over his shoulder. When we had all washed our hands, a stool was placed in the middle, and on this a tray with as many spoons and breads as there were guests. We took our places round it on the floor, and a bowl of soup was brought in; it was no sooner put down than the spoons came into play, and in such rapid succession, that the soup was finished in a few seconds. Although every body eat from the bowl, there was yet that kind of decency observed, that there never was a spoon out of turn, nor a second one in use at the same time with another, except that of my neighbour. The second course was a quarter of lamb, and any body present would soon perceive the inutility of knives and forks; mine host and my neighbour immediately seized it in opposite directions, and after pulling hard for the prize, a glorious trophy remained in the hands of each; these again by strength and dexterity of finger, were carved in such a manner that not two bones remained together, and the second course was likewise finished with the same greedy diligence as the first; and in like manner of several others. The basin and

water were again handed round, and our pipes relighted. Mine host whispered to me dolefully that the roisting rutterkin was a common soldier who had come with an order for his pay, but there being no money in the treasury, he had forcibly billetted himself upon the firm. On taking leave I was followed to the boat by the servant for becksheesh: obsolete as the system of vales is become in England, and general as it is here, it is in no place carried to such extent as in Italy. I have known in Rome a servant go for a regalo to a house because his master had conferred an honour by going there to supper.

During my detainure at Esneh, I dined with the governor one morning at half-past eleven; the dinner was on the same plan, but proportionally better than the banker's supper. I should be guilty of great injustice towards the governor were I not to mention his deviation from the Eastern practice of eructating during the meal, and his delicacy also in not asking for a present,—he only sent a servant to show me something that had been given to him by a Franc.

At Esneh is a slave merchant, who is renowned for being as good as it is possible for a slave merchant to be. Hearing that he possessed a female valued so high as thirty pounds, I begged permission to look at her, this he positively refused, and told me candidly, that he, as a Mohammedan, was

one of the lords of the creation, and that I, as a Christian, was but a slave myself, and on that account he could not *show* me his stock; but that if I would pretend to be a Turk, by putting on the dress, he would let me *see* her by accident. He accordingly led me to the basking place, and hiding himself behind a pillar, *pointed* her out to me. I confess that I saw nothing worth thirty pounds, or any thing superior to the generality of slaves, unless she was sold by weight, and this was so far the case that she was valued by her fat. This man imports his own slaves, and frequently goes to Dongola; he offered to escort me there and back for ten dollars, and to ensure my life. The fact is, that there is no danger, at least, I believe not; and if there were, an opportunity now presents itself of accompanying the army. The Pasha informed me of his intention to send into the far countries, and the soldiers of the expedition are daily arriving; however I shall not go, for I am very incredulous as to Meroe. I have no intention of writing a book, and as to pleasure I have had quite enough of it; that is, I had once intended to follow the example of my Nubians, and not to descend to Cairo till the season of infection should be terminated; but now that I have staid five days in Esneh, I would rather pass through the city of the plague, than reign in this horrible place.

The Almah come frequently on board my boat, and seeing that the ornaments of their heads consist in pieces of money, I have desired the bankrupt to borrow them, which he engages to do against my return from the Oasis, in the mean time he has made every necessary arrangement for the camels, and given me a little pocket money. As my intended route has not been travelled for many years, except lately by three Englishmen, it is judged more adviseable that I should change my Franc dress for a Turkish. The former is certainly more respected where it is known, but the latter excites less observation, I therefore submit quietly to the barber, my head is shaved, excepting that the lock of hair, by which the Mussulman is to be drawn up into heaven, is duly left in the centre, and having already given my razors a long vacation, I show a respectable Hebrew beard.

CHAPTER XVII.

THE OASIS BŒRIS.

25TH FEB.—The banker has provided me with five camels, a certain stock of rice, biscuits, and coffee, and four goat-skins for water. The animal that is to carry me, is so obliging as to kneel down, without which complaisance, or a ladder, I should never be able to get upon his back; but the moment he feels a foot over him, he springs up, and leaves me on the ground. The Arabs laugh, and tell me that this is the usual commencement.

Our route lies alongside the river as far as Djibelein, twelve miles N. of Esneh, and at this place we suffer our first stoppage. We were detained here four hours, for no visible reason, till supper came: this consisted of bread, soup, rice, roast chickens, and vegetables, all mixed together in a large wooden bowl. I offered becksheesh to my host, but he declared, that it would be shameful to receive pay; at the same moment my hand opened, and the sum of three shillings became visible,—this was irresistible, and my friend accepted the money in opposition to his conscience—it is the value of a sheep.

At length the water-skins are filled, I am safely mounted, and we make a second start. Our route W. across a flat sandy plain, on which, at the end of three hours' march, we halted for the night. Here the Arabs performed vespers, and there being no water to spare for their ablutions, they went through that part of the ceremony with sand *. The sand is very soft, the sky bright, and I slept very comfortably sub Dio.

26th Feb.—Within three hours after midnight, we had resumed our journey, and continuing our route W. ascend the Libyan chain, at about 24 miles' distance from the river. At mid-day we halted for an hour, and, in the course of the afternoon, came to a quantity of broken pottery, such as generally indicates an ancient site; it is distant about fifteen hours from the Nile, and I should imagine it to have been a "station." At seven o'clock we finished our day's work: the camels having performed double march without having tasted water, and having nothing to eat but dry chopped straw, with a little barley in it. The motion of a camel is very disagreeable: he goes whizzing through the air, though he does not advance three miles per hour; at every step he throws his rider backwards and forwards, and causes nearly the same sensations as a rocking boat.

27th Feb.—No variation from yesterday. I am

* So it is commanded by the law.

already land sick, and have made a calculation, that in each journey of fifteen hours I have been bumped like a school-boy fifty-eight thousand times.

28th Feb.—Nothing is so tedious as the first day's camel riding, except a continuation of it; and nothing so wearying as a camel's walking pace, except a camel's trot. During the fifty-two hours that I was on the back of the sulky animal, I had been unwittingly endeavouring to make him *mend* his pace; but, equally indifferent to threats or caresses, he refused to go beyond a walk; at length he set off voluntarily in a trot, and, in spite of my utmost exertions to restrain him, he brought me to a spring, and here he has deposited me, almost shaken to pieces, like an over-boiled fowl. We have performed, in three days, a journey that usually employs a week; and, during this, the camels have not tasted water—a draught in three days is quite sufficient for a camel—my guide says, in three weeks or even three months, provided he can get green food. By the way side we found many skeletons of camels, the animal on which I rode became exceedingly offensive as to his breath, and when he came within three or four hours of water, I found it impossible to retard him.

The track from Esneh to the Oasis Bœris, is marked with piles of stones; but the bones of animals, and the setting-sun, form as sure a guide. There is one spot in particular abounding in bones,

and amongst them old Hassan pointed out those of a camel that he had often accompanied through the desert; and near them the grave of its master—the camel had died of thirst, and its owner had killed himself by its side. Such anecdotes are not very uncommon. A camel, or a horse, is generally the life, or the means of living, to a man and his family.

We descended the Libyan chain early this morning, and at sunset dismounted at the first verdure of the Oasis. Bœris is the name of this "island of the desert;" and consists of a few springs rising at various distances, in an extent of many miles, and each of which enables a few outcasts of the world to cultivate a little corn and dates. As to antiquities, here is a small temple, paltry, and unfinished; and to see this I have endured fifty hours bumping (besides returning) and been in a perpetual state of fusion; the water in the goat-skins has been churned rancid, the mirage has been doubly tantalizing, and all the springs of the Oasis taste of the nether world.

The fountain by which we repose is warm and sulphurish but irrigates half an acre of land. There is a house upon the estate, but it is deserted, in consequence of a ruffian having carried off the owner's daughter; a sentinel attends every evening to preserve the crop from the gazelles; and the man now on duty informs me that Siout is five days distant,

that he was once there, but shall never go again, as the people are not human, for they had demanded payment for bread.

29th.—As soon as it is light we descry a hill surmounted by cottages and palm trees, it is distant about three hours. In our way thither two men with matchlocks came out to meet us, and finding that we did not come to collect taxes, or with other hostile intentions, they saluted us with a feu-de-joie, the report spreads through the village, and on approach we find all the inhabitants assembled on the tops of their houses.

The heads of the females are ornamented with shells, in the same manner as those of the Egyptians are ornamented with money, and these shells are, I believe, similar to those that do pass for money.

We desire to be conducted to the shekh, and alight at a house which is not so bad as any of the others; part of the exterior is white-washed, and on this is scrawled in red paint a verse of the Koran. This is the coronet of a hadji—the lord of the village has suffered the martyrdom of a pilgrimage to Mecca, and considers himself amply rewarded by being called a saint, and being allowed (as is in general use throughout Switzerland) to write a religious sentence on his house.

The shekh received us very hospitably, and

spread a mat for us on a mud divan raised within the portal, or hall of strangers, but he could not allow us to step beyond the second threshold, as that part of the house was the sanctum sanctorum —it contained the saint's harem. The first subject of conversation was taxes; even Bœris, divided from the world, has not escaped the care of the Pasha, the people are compelled to pay a yearly rent of some dollars; and they requested me, being an Engilitz, to have it mitigated. I was asked twenty times if I was an Englishman, and having sworn to it, a man brought a soldier's musket, and pointing to the number of the regiment, exclaimed, "Engilitz, Engilitz," seven or eight times, raising his voice to a pitch of pride and self congratulation.

A number of medals were brought to me, but none of any consequence: under pretence of examining them I put on a pair of green spectacles, and was immediately supposed to be a conjuror—it was a foolish joke. I lost my spectacles.

In the evening I was visited by the greater part of the village, and among the crowd came a man to whom all gave place. He had no sooner got pretty close to my ear, than he commenced making a great noise, at which every body except myself was highly delighted. The man, to my astonishment, was grunting out a song, and ex-

pecting becksheesh; I gave him money immediately, on condition that he would not sing any more. The company were surprised at my want of taste, but part consoled themselves by laughing at the enraged musician.

On the following morning I requested a guide to conduct me to the temple: two were given me, when, seeing that I carried my fowling piece, they desired me to wait till they had put on their guns, which they showed to me were loaded with ball.

We walked about ten miles S. E. across the sand, and here we came to a spring, a few huts, and a little verdure. Near this is the temple, it is almost buried in sand, and yet its defects are not hidden—this fabric differs in many respects from the temples on the Nile. It is a small building, composed of petty blocks of stone, the pillars are only two feet six inches in diameter, and even these, instead of being formed of one solid block, are constructed of mill-stones. The sacred writing is scarcely begun, but the vanity of the founder has taken care to see that a long inscription, with his name in it, was completed.

How can we expect a temple of consequence in the middle of a desert, where water is as scarce as it is necessary, where the population never could have been great, where great works never could have been atchieved, and never been required? My in-

credulity as to Meroe and Jupiter Ammon * gains strength.

The surface of the earth in the vicinity of the temple is very remarkable, it is covered with a lamina of salt and sand mixed, and has the same appearance as if a ploughed field had been flooded over, then frozen, and the water drawn off from under the ice.

Encamped near one of the springs is a caravan of Djelabi, or slave pedlars, who are in the habit of trafficking between Darfour and Cairo. The company consists of about thirty men, and as many four-footed beasts, besides a few women, who are considered fine specimens. They had been bought themselves in the first instance as slaves, but having gained the affections of their masters, they accompany them in their journeys, and are used as decoys.

From these slave pedlars I purchased a pair of *sandals*, the inconvenience of boots and shoes in travelling over sand is obvious—it always compelled me to go barefooted. These sole preservers are very ingeniously formed of one piece (excepting a thong not two inches in length), the leather is

* With respect to the temple of Jupiter Ammon this opinion is confirmed, the Pasha wished to take the neighbouring people under his protection, and sent an army for that purpose, they did see some people whom they did not catch, and also the famous temple which never could have been worth seeing.

cut to the shape of the foot, but so much larger as to allow straps to be pared at the side, and with these are contrived fastenings similar to those of a skate. I procured also some tamarind cakes, they might be called portable sherbet, they render even brackish water cool and agreeable.

I should imagine the people of Bœris to have been till lately the poorest and the happiest in the world; he that has no land shares equally the labour and the produce with him that has. All are content, except with taxes: taxes beget industry, industry begets money, and money begets evil; luxury, pride, and envy will soon grow up amongst them; the stamped leather of Charles would, not long since, have been sufficient for them, but now that they trade with foreign towns, they would rather have a piece of dirty Turkish copper than a quartern loaf; and their knives are always ready to take a slice * off a Spanish dollar. They have not as yet got so much money as to have no charity, when I called for my bill, and the shekh enumerated the chickens, dates, sheep, and brandy, he omitted bread, and when I reminded him that we had seven days' rations for seven people, he told me that it was "not the custom to receive money for supplying a traveller with the staff of life."

* When they cannot give change they cut the piece into halves and quarters.

I had used my utmost endeavours to purchase a head-dress of shells, but could not obtain either the object of my anxiety, nor the reason why; at length, on the point of going away, when all the village were collected round me, I threw some half farthings amongst them for a scramble, this act of *generosity* had such an effect upon them, that a man told me he would gladly let me have his daughter's coiffure, but he *knew* that whenever I should look upon it in England, and should wish for his daughter, that she would immediately go flying through the air to me.

Besides the temple above mentioned, my guides inform me, that there is a smaller one about two days south, and that the great Oasis Hardji is four days distant, but I have already determined to retrace my steps rather than trust to evils that I know not of.

CHAPTER XVIII.

DEPARTURE FROM THE OASIS—HO—MINIEH—RETURN TO CAIRO.

Previous to leaving the Oasis I took a few hours' ramble with my gun, and found a snipe, an owl, two Royston crows, and some partridges.

From Bœris I retraced my steps to Djibelein, during which nothing particular occurred except the bumping, and nothing interesting or amusing except a feu d'artifice of electricity, and a fight between two of the chamelliers.

One night preparatory to repose I was about to spread a sheet of common white linen upon the sand, and shaking it rather violently for that purpose, observed that it threw forth a flash of fire, this I repeated several times, and formed such amusement as is to be found in the gardens of Tivoli, or in the heavens on a summer evening. The Arabs imagined it to be produced by the rays of the sun collected during the day.

As we drew towards the end of our journey the two elder of the camel-drivers quarrelled; from words they proceeded to blows, and were in the

act of pulling beards when I desired my dragoman to horsewhip them both, and ascertain the cause of their dispute. It appeared that as we were on the point of separating, it was necessary that I should be presented with a supper, and the two Arabs in question were contending for the "honour" of furnishing the entertainment: now as I would not suspect them capable of fighting for the base lucre of three shillings, I desired that each of them should bring me supper sufficient for the whole party (six), this they did, and shared the "honour" between them.

From Djibelein my dragoman went to Esneh for the money, and I was to find my own way to the candgy, which had descended to Thebes, there was not a boat belonging to the place except that of the ferry, so I took that, and arrived at Thebes early on the following morning. Here I tarried a few days to ship my curiosities, among which were *the* Grecian mummy, and four others; also the straw-stuffed skin of one of the celebrated electric fishes. The latter I had left in the care of a Frenchman, who informs me that the cat eat it! The mummy case had been opened by the Arabs, they had taken out the body and put in one of a plebeian—with some difficulty I regained my own corpse, and bastonaded the knaves soundly—it was curious to see how kindly they took it. At

length I quitted Thebes, with my boat like Charon's.

Nearly opposite Goos I called upon a crocodile cacciatore: he had not had much sport of late, and had only two skins in his possession. The shortest, eight feet long, this I bought and put it with the coffins. The flesh of the crocodile is eaten, but the principal object of the sportsman is the musk.

At Ho we found a considerable number of crabs running among the stones at the river's edge; they furnished us with a luxurious supper. The turtle of the Nile, especially as it wants London cookery, is but a poor kind of thing.

At Rhadamone I paused a while to enjoy the hospitality of Mr. Brine, and in his garden was witness to the fact of impregnating the date tree. An Arab ascended, carrying with him some of the seed of the male palm, which he inserted among the flowers of the female. It is agreed by every one, that without this process no fruit would be produced;—but if the *husbandman* did not carry the seed,—the winds of heaven would.

It was dark when I arrived at Minieh, and, consequently, too late to pay a visit of ceremony to the governor; for a Turk is accustomed to take his supper at sun-set, after which he retires to the apartments of the women, and from that time till morning neither "linquenda uxor neque harum." As I was unable to wait till the following

day, and unwilling to pass by a man who is anxious to be visited, and who is highly spoken of by all travellers, I sent my dragoman with an apology for not calling. In the course of a few minutes a janissary came on board, saluting me in the name of the governor, and expressing his sorrow that, on account of its being so late, all the bazaars were closed, so that he could only beg my acceptance of six sheep, with pigeons, chickens, and a basket of vegetables, but would be happy to see me at supper. Knowing that he had already made his evening meal, I returned for answer that I would have the pleasure of smoking a pipe with him. I almost wished to send back his present, for Mr. Brine, at Rhadamone, had supplied me with provisions sufficient for the remainder of my journey, and this new flock of sheep were tumbling about among the coffins, and the chickens and pigeons were taking possession of my bed. Six torch-bearers now conducted me through a large court-yard to the mansion, the stairs of which were lined on either side with janissaries; they were magnificently dressed, and that splendor increased by torch-light. At the top stood the governor; he commenced the conversation by informing me that his artillery men were not in the way, or he would have ordered a salute to an Englishman. He then led me to the divan, and desired my dragoman also to sit down. Dragomen are ex-officio people

of consequence, but mine was professionally a private soldier, so that when he did avail himself of the governor's permission, he sat down upon the floor, not cross-legged, as if in companionship, but observing due respect, by kneeling as it were, and sitting upon his heels. Pipes and coffee were brought in, followed by punch; for punch is the epithet applied by the governor to an Englishman, as rosbif is by a Frenchman: our discourse dwelt principally on politics; and Abdin (the name of the governor) is the Burleigh of Egypt. On taking leave I found a horse ready to convey me to the boat, though not more than fifty yards distant. While I was proceeding to the eastern custom of giving vails to the servants, they informed me that if any one of them should dare to accept a present he would be discharged from the mouth of a cannon. As English fire-arms are an offering most acceptable to a Turk, I sent a brace of double-barrelled pistols to the governor; he returned them immediately, in conformity to his practice, for he did not ask strangers into his house to rob them.

It is generally imagined, that to refuse an offering is a declaration of hostility; but I have been told by many an inhabitant of Egypt, with astonishment, and always with respect, that "Colonel Missett, the English consul, never accepted any thing."

At length I am about to bid adieu to the Nile, the least romantic, but most useful of rivers; the waters of which are the dirtiest but most beneficial in the world; on whose banks there is scarcely one spot that would attract the attention of an artist, nor an object of antiquity comparable to the Parthenon and Colisœum. I confess that nature has more charms for me than the chef d'ouvre of art; that I have found more pleasure in the vale of Chamouni than in the tribune at Florence; and less satisfaction in the Vatican than on the top of Ætna. In the monuments of antiquity I have endeavoured to read the character of the ancient Egyptians, and whatever pleasure I have found on the Nile was derived from the study of mankind. I was pleased in making the voyage, but am happy to have finished it.

CHAPTER XIX.

ARRIVAL AT CAIRO—PYRAMID OF CHEPHRENES.

Arrived in the neighbourhood of Cairo. I was surrounded by camels, but I called for some Christian conveyance, and an ass was immediately brought. This animal is not a sign of humility a whit more in Cairo than it is at Margate; nor is a colonel of cavalry, whose pride is his sabre and moustaches, at all ashamed of riding about on an ass; it is an event of every half hour to see a person of consequence seated on a Jerusalem pony, preceded by a slave carrying a gun in a case, and followed by another with a pipe. Christians were forbidden, till lately, to ride on horseback in many of the towns of Turkey: and it is the more remarkable that this law at present exists only in that very town which afforded the principal asylum to the early Christians. We shall hardly have right to make this a subject of complaint against the Turks, when we remember that in England, and lately, and even among the followers of the same church, that the same law was virtually in existence, inasmuch as a Catholic might not ride a horse that he would refuse to sell for five pounds. In Damascus only the unregenerated spirit of Paul

still exists; and it is by no means uncommon for a zealous Mohammedan, with all the acrimony of a Pope against the unfaithful, to wield a sword in the mosque, and preach up the extirpation of infidels (Jours).

In passing through Cairo I was ducked with the remnants of lamps, oil and burnt wick. In this state I went to the consul to make a complaint; redress he informs me is impossible: I believed that it was done on purpose, and so does he, for he had met with the same himself.

One day, sitting in my room, I fancied that it was raining, and having been for some months freed from such a blessing, I ascended on the roof of the house to discover if there was enough for a conscientious man to swear to. I had scarcely ascertained that it was just admissible, when I was alarmed by some discordant noises arising from the street: it was music, the accompaniment of a wedding, and was fully as typical of future harmony as marrow-bones and cleavers; but at the same time equally admired by the Cairines as the bagpipes are by the Scotch. The bride wore a red veil, and in a dress hired for the occasion, was decked out as gaily as a girl about to become a nun; she was followed by a crowd of friends, and led by a nurse to where the bridegroom was in waiting.

The red veil in some parts of the East is, as

the rose amongst us is or ought to be, peculiar to a maiden—the veil is seldom belied, although there is an expression in Arabic to the contrary *: there is no Lucretia among the women; but every man is a Virginius, even when in opposition to the established law of Rome and reason. The wages of sin is death; and a thousand instances might be brought forward in which the principle has been held "peccare est nefas, pretium est mori." I have already observed that the greatest compliment that can be paid to a woman, is to address her, "O you veiled one;" and for this reason, that the unfortunate part of the sex, for there is a particular race of people allowed to be so, do not wear veils. European women in visiting this country, whether from pride or custom, will not do as modest people do; and it was probably owing to this circumstance, that a very beautiful young woman, the daughter of a consul, was lately killed. She was unveiled, and at the moment alone. A soldier spoke to her in such a manner as he had been accustomed to speak to unveiled women; she, naturally angry, returned an irritating answer, and the man drew a pistol from his belt and shot her. It is curious that, with regard to marriage, polygamy is allowed, and yet, in opposition to that system, all women are compelled to hide their faces. Vice sometimes assumes

* Claudere portam.

the garb of virtue; and the Turkish veil answers the purpose of the Italian zendado. A woman may pass her husband without being recognised, and a man in the mask of a woman may find admission into a harem. In the case of discovery there is no compensation by pecuniary damages; there is no alternative but death to one of the parties. A man will not allow even his own brother to enter his harem, because that a man's relicts become the property of his brother (v. New Testament). The bath is sometimes used as a place of intrigue, and it is in consequence of such customs at Berne and other places that a bad interpretation is given to the word bagnio. At Louesche I have seen men and women parboiled together innocently enough, and I know not of any particular scandal against the Bath in Somersetshire.

The Levantine dress, were it not a restraint upon activity, would be preferable to ours. The Turk, even without having seen the opera dancers, says that all Francs are naked. His own *small clothes* are about eight feet in circumference at the waist, and the same at the ancle. Between the boundaries of Turkey and those of Scotland, we find various gradations of indispensables.—Cossacks, Greek, Spanish, brogues, gallygaskins, pantaloons, knee-breeches, and the seamless inexpressibles of a Highlander. The Turk wears what we consider to be the woman's dress. And he greets his wife

with angry speeches, *if* she be seen without *her* breeches.

The turban is much more becoming, and much more cleanly, than a hat. According to the Turkish law a peculiar colour is appropriated to the Christian, the Mohammedan, and the Jew, and by some other peculiarity is denoted the trade of the wearer, as we recognise a quaker or a coal-heaver. These distinguishing features are not always apparent, but the colour green is worn only by the descendants of the prophet. A hadji just returned from Mecca informed me that he saw a man impaled for presuming to wear a green turban without being able to prove his title to it. This honour, notwithstanding Dr. Johnson's idea of "Turkish contempt of women" descends by the female line, for the Prophet, like the Duke of Marlborough, had daughters, but no son; the females in this case become ladies in their own right, and convey a title to their children, though not to their husbands. Blue is the colour appointed for the turban of a Christian, white is the privilege of a Turk. It happened lately that some Christians who had trespassed upon the law, made obeisance to the Cahir Bey en passant; the Bey returned the salutation; but discovering that he had saluted Christians, and had therefore committed an error, he issued a proclamation, "that every Christian presuming to wear the white tur-

ban should be put to death," or as the words expressed it, his head should be put between his legs.

During my excursion up the river, a Franc was put to death in Cairo, concerning which I shall relate the story in the same words in which I heard it.

"Zanski and myself were shooting on the banks of the river, and he had just fired at a bird, when an Arab starting forth from under a bank, declared that some of the shot had struck him, and he insisted upon a compensation in money. Zanski convinced that the shot had passed in another direction, refused to comply. A crowd soon collected, and we were carried before the governor of a neighbouring village; the Arab persisted in his complaint, and Zanski was obstinate in his refusal. At length the governor struck him;—Zanski retreated a step and shot him dead. We were immediately surrounded by the natives; Zanski was tied upon a donkey; and I was marched by his side. During the whole way to Cairo, we were beaten by the mob, our clothes were torn to rags, and those who could not get within arms length pelted us. The wife of the governor was most vehement both in words and acts, and lacerated Zanski's face in a frightful manner. In this state we were taken before the Cady (judge). The case was soon heard; I was liberated and Zanski was sent to the castle. I waited im-

mediately upon his consul, who sent a janissary to demand that the prisoner should be delivered up to him. In answer to this he was desired to call at the castle at eight o'clock on the following morning. We went at the time appointed, but the mob had already torn forth my friend from prison, had tied his arms behind him, and compelled him to kneel down upon the spot: the executioner with a sword in the right hand stood over him, and with a dagger in the left he stabbed him in the side, so that as the head inclined towards him, the blow of the sword might fall with more effect. We found the body on the spot where it had fallen, but the head was kicked to a considerable distance; — they brought it and placed it between the legs.

"Zanski's life might have been saved by pecuniary compensation to the widow, and by the defence that was put into his mouth; for even the judge said, 'Surely it was an accident, and the gun went off unintentionally.' But Zanski replied, 'No, he struck me; and were the same circumstances to recur, I would shoot him again.'—The judge applauded, pitied, and condemned."

According to existing regulations, every culprit ought to be delivered into the custody of his own proper consul. In desperate cases he is always disowned; in minor ones he is seldom claimed; and in none can the consul, except the English, enforce

it. Most of the consuls are merchants, pecuniarily indebted to the Pasha.

With respect to law in Turkey, there is no "glorious uncertainty." The richest wins the day; and when gold is thrown into the scale, Justice removes her sword. A judge in Turkey buys his place, and as he is liable to be out-bought, he makes the most of it. He is moreover subservient to the head of the state; for there is no George the Third to render him independent of the crown. The only satisfaction in Turkish law is, that the case is speedily settled; there are no chancery suits, their Old Bailey, their King's Bench, and all their courts, and their barristers, and their law-books, are comprised in one small room, the Cady, his secretary, and the Koran. The case is stated, the witnesses examined, and, on a scrap of paper, is immediately written, Let the condemned pay so much, receive so many blows, or be put to death in such a manner. The Cady is as arbitrary as Richard, and sometimes, perambulating the market as a scrutator, he will order a cord to be drawn through a man's ear or nose, and a quantity of his merchandize suspended thereto; or he will command a man to be shod as a horse, or a baker to be put into his own oven, and many other experimental acts of punishment.

In company with Lieutenant Macdonnel and and Mr. H. Hobhouse, I paid a second visit to the

pyramids. I had already ascended that of Cheops, as every other traveller has done; and I now felt an inclination to mount that of Chephrenes, because no other European had ever yet ventured: that idea alone was sufficient to stimulate a lieutenant in the navy, and Macdonnel and myself determined upon the attempt. The upper part of the pyramid of Chephrenes presents an inclined plane, and I had found it an effectual obstacle to my advancement in my former visit: an Arab, it is true, had offered to go to the top if I paid for it, which I declined, not anticipating any gratification from seeing a man perpetually in danger. There are some Arabs who are celebrated for the performance, and are distinguished by the name of (I believe) Butirists: we sent for two of them, and they engaged to assist us. The steps on the north side are much worn by the pelting sand, and the havoc of those who have searched for an entrance; we therefore ascend on the south side, and arrive, without much difficulty, at that point which travellers generally attain. The steps henceforth are cut away as with a plane, not even a ledge is left; and to form an idea of the whole, you must fancy the pyramid of Caius Sestus smoother than a slated roof, and placed at such a height from the earth, that the slightest faux pas would occasion a fall double what it would be from the top of the Monument. Such a barrier as this

would be insuperable, were it not that time and Arabs have crumbled away the *edges* of most of the stones, so that a line of holes may assist you in the ascent; but these stones themselves are in some places three feet thick, and not every tier of which has a hole in it; and where there is a hole, the stone is liable to crumble: the first toe hole is at the height of three feet, and the first finger hole above six. One of our guides, a tall powerful man, drew himself up by strength of arm, and, looking down upon us, told us sarcastically to reduce our dress to that of an Arab, if we still persisted in our determination, but no Franc, not even an Englishman, had ever ventured. We had already found a vulture's nest—a convincing argument that the road was not much travelled, even by Arabs. It was now mid-day, and the stones were burning hot, the first finger hole was higher than I could reach, and would have afforded me a good excuse for receding; but the guide, supporting himself with one hand, laid hold of my wrist with the other, and drew me to a landing spot. It is the "premier pas qui coute:" I had passed the Rubicon,—I forgot the heat of the stones, but still attempted to dissuade Macdonnel; however he would not listen to me: and with each a guide in advance, and climbing in a zigzag direction according to the holes, we reached the top in about three quarters of an hour. We found only one other step similar

to the "premier pas;" and, for the assistance of ourselves and those who may come after us, we broke away whatsoever we could. I have already described the top of the neighbouring pyramid, Cheops, as presenting a surface more than thirty feet square, and from which probably eight layers of stones have been cast down: the top of this has lost a few, and but very few stones. The pyramid of Cheops is generally considered to be the loftiest, but from this we *looked down upon* its top: *that* presents a traveller's directory in all languages, on *this* there is only one inscription, it is in Arabic or Cuphic*. We did not tarry long here, for there is not much room to stand, and I was clinging to a stone fearful of vertigo and of being blown over; I consequently proposed to return before my courage should cool. To descend *safely* is much more difficult than to mount, and the two super-dangerous places excited no little fear: at the first of them, while my body was dangling from my fingers' ends, and my feet feeling in vain for a resting-place, and while I was calculating upon how soon I should fall, the guide tore me down very much against my will, holding me as he would have held a child over the railings of the Monument. The time occupied was about two hours.

* It is possibly of the same date as that discovered by Belzoni, in the interior. I regret that I did not copy it; but I had gone up merely for *pleasure*, and had no intention of making a book.

This pyramid, if in Hyde Park, might possibly be worn into a Sunday's amusement; but in its present state, I believe that nothing short of heaven itself would ever tempt me or Macdonnel to go so near to heaven again, by the same means. I ask permission to give some proofs of the real or imaginary difficulty * of the undertaking: the Arabs in the neighbourhood of Cairo are much bolder than elsewhere, and even make a practice of hooting and laughing at Franks. Macdonnel and myself, in our return towards the river, became the butts of some labourers in the fields: our guides, who were still in company, informed them that we had been to the top of the pyramid of Chephrenes, and the tongue of ridicule became immediately silent.

> " And when they talk of *it* they shake their heads,
> And whisper one another in the ear."

Even the consul requested Mr. Hobhouse and others to certify having seen us at the top; and to sum up, Macdonnel says, that whoever ascends that pyramid without fear may call him coward."

* Dr. Richardson, vol. i. p. 151. speaking of the pyramid of Chephrenes, observes, " This pyramid is of *easy* ascent even over the coating. An Arab, for a *sixpence*, climbed or rather *ran up* and stood upon the top of it."—A practised seaman may *run up* to the mast-head: *sixpence* is as as much as an Arab earns in two days. Why did not the doctor run up this *easy* pyramid?

CHAPTER XX.

DEPARTURE FROM CAIRO—SUEZ—TOR—THE NARKOOS—ARRIVAL AT MOUNT SINAI.

A Franc whom I casually met informed me, that an "accident" had just happened, viz. that a man had fallen down dead in the bazaar; and this, he added, was the first manifestation of the plague. I urged Lieutenant Macdonnel to hasten his departure; he had obligingly offered me a passage from Suez to Tor, and I had with pleasure accepted it, for though my original intention had been to proceed from Cosseir to Mecca, and I had procured a firman for that purpose, I had been compelled to relinquish my design on finding that my dragoman refused to accompany me. We were still delayed in Cairo on account of an engagement with the Pasha for the following evening; in the mean time I was seeking for another dragoman. Among the applicants was a Frenchman who was one of many that had deserted from the army, and had become Mohammedans; he was now anxious to make his escape to his own country. The renegade is held in thorough contempt by the Turk.

I joined the party in their visit to the Pasha; we found him at his maison de plaisance, a short

distance from the capital; he told us that news had just reached him of "two accidents," and that he should, in consequence, commence quarantine.

On the following morning, in traversing a very small part of the town, I saw several funeral processions, and was informed that ten others had already preceded them; fearful of accidents, I resolved to have quitted Cairo within an hour.

These funerals were well attended: the chief mourners had their hands blackened, and those also who trade in tears were hired for the occasion. As the ululu is strictly observed throughout Cairo, the city of lamentations must be particularly intolerable when the plague is at its height. The Turks, excepting the Pasha, and perhaps the upper classes in general, consider as cowardly and wicked any attempt to shun the plague—for it comes from heaven. Among the vulgar superstitions is one concerning an apparition, which, like the flying Dutchman, gives warning: this figure is described as clothed in white, and holding in one hand the dart of Death, and in the other the book of fate; to this it refers, and gives you notice, en passant, if your name is written there. If these fatalists do not attempt to cure, they do not fly from the infected; and it might almost be a reflection on our religion that Christians avoid a brother's woe. In no place *was* this practice

ever so shamefully remarkable as in Scotland; and that with regard to a disease from which no danger need have been apprehended.

Having taken all necessary precautions against plague, pestilence, and famine, we left Cairo, though only with the intention of encamping without the walls; here we were detained for the greater part of the following day, in expectation of two horses, which the Pasha wished Mr. Hobhouse to convey as a present to the Marquis of Hastings. An Englishman, who some time before had been entrusted with the same commission, refused the office on the ground that the horses were not good enough; perhaps the very same that were now sent—one of them was broken kneed, and was consequently sent back, with a request that another might be forwarded to Suez.

The desert from Cairo, were it not for the compliments that I ought here to pay to my companions, outhorrids that of the Oasis, and we arrive at Suez without a single moment of interest, excepting an attempt to distinguish some ostriches—our guides said they saw some. The Arabs, who have not the ophthalmia, are remarkably well sighted in the desert—they are so used to look on sand and stone that they easily distinguish what is not so.

Suez is tolerable, even as a Turkish town, and were it in other hands it would be delightful.

There is a large square—there is an attempt at regularity of building—there are no soldiers, and no plague—the situation is beautiful—the Red Sea appears rather as a lake, girded with rock—on its bosom was waving the British flag.

We called upon the governor, respecting two of the crew, who had deserted; the governor refused to deliver them up; alleging, that every Mohammedan is, by his religion, a subject of the Gran Signor *, (as a Catholic is of the Pope,) and forbidden to serve an infidel. The British flag was flying within a short distance of his window—this was pointed out to him—and it was hinted that if he persisted in his refusal, his house would be about his ears in half an hour:—he gave them up immediately.

The expected horse arrived from Cairo, and we set sail; in twenty-four hours we anchored off Tor, and I had to thank my friend, not only for a voyage of pleasure, but for having saved me from three days' camel-riding, heat, sand, and bad water. By land, from Suez to Tor, there is nothing to be seen but the "bitter springs of Moses," and nothing else to be drank.

The Red Sea, in that part pointed out to us as having been passed through by Moses, is particu-

* The Pope is called only the Vicar of Jesus Christ, but the Sultan is styled God on earth, Shadow of God, Brother of the Sun, &c.

larly shallow, sufficiently so to endanger our vessel, but not so much so as to make me imagine that merely a prevalence of the north wind would ever have the same effect here that it has in the Dead Sea, viz. to render it fordable. In some old maps the track of Moses is delineated, not as having passed straight over from the Egyptian to the Arabian side, but as having made a little detour into the sea, and then pursued his course by Suez.

The Red Sea is as blue as either the Black Sea or the White Sea *. Of derivations to the name, you will find a large assortment in Quaresmius; as to the coral, I have only to observe, that though it abounds here, it is all white; you may choose for yourself between—the reflected rays of the sun, King Erithæos, or the Hebrew word suph, which signifies both red and reed; it remained for an inhabitant of Tor, in the true spirit of Greek Christianity, to inform me that it was so called from the *drowning* of Pharaoh and his host, as if the waters were thereby turned into blood. He might have quoted—conscia lympha Deum vidit et erubuit.

Tor is a wretched huttage, in the occupation of a few families, drawn together by twelve springs of water, and a grove of palm-trees; for any additional luxuries they are indebted to a few boats that convey weary pilgrims to and from Mecca.

* The Mediterranean—so called by the Turks.

The water is the best that is to be found on the coast, and on this account we see here a fortification, said to have been built by the Portuguese—it is now in decay. The mountains, east of Tor, equal any scenery that ever I witnessed in rough and barren nature; they are the Alps unclothed. Tor is supposed to be the ancient Elim; the number of springs is still the same, but that of the palm-trees has increased—there is another place named Elim between this and Suez.

About eight miles N. from Tor, and within a short distance from the sea, is a phenomenon, called the Narkous, or bell; and near which, so runs the tale, was seen a bodyless hand ringing a bell. Ever since that time one of the gaps in the rock has chosen, occasionally, to utter miraculous sounds. The first notice of its anger is a gentle rumbling, which increases gradually, till it shames the thunder, and in this state it will continue some hours, during which the sand performs an earthquake. The lieutenant, who had already been once there, easily persuaded Mr. Hobhouse and myself to accompany him: we procured camels, and arrived at the Narkous. In outward appearance there is no difference between this and any other of the many neighbouring gaps, which are equally filled with sand. Unfortunately, on our arrival, the mountain would not speak, and we had to wait a considerable time without hearing any

grumbling, except our own; at length one of the party scrambled up the sand—the mountain * immediately became in labour, and if the grumblings were not either so loud or so long as I had expected, I must remember that the mountain grumbled upon compulsion; and, notwithstanding this, I consider myself well repaid for five hours' camel riding. The road, in one part, lies close to the sea, the water of which is as beautiful in colour and in transparency as that of the Rhone at Geneva; it is paved with rocks of white coral, and is bounded by a mountain † that reminds me of Monte Rosa. In our pathway grow the perfumed herbs of Arabia, and the spicy gale that wooed our approach, was sweeter than that which steals its fragrance from Hymettus.

The time approaches when Macdonnel is to pursue his course towards India, while I wend mine towards Mount Sinai. The north wind warns the sails to their duty—the anchor is already on board—there is no excuse for longer delay—and I find myself among savages and alone.

* * * * * * * *

Here is to follow a very pathetic description of parting—to be finished when I am happy at home: ground work—the sensations of parting from a

* There are several inscriptions on the rocks in the vicinity.

† Mount Egrib.

friend, at any time, multiplied by the ideas that arise in a strange land; add thereto the sudden transition from comfort to the contrary—from society to loneliness—from Englishmen to Arabs—from safety to danger, &c.; let it be supposed that I hide my feelings in solitude—wander by the water's edge with melancholy steps and slow—throw myself upon a rock, δακρύσας ἑτάρων—the winds of heaven conspire against me—the vessel rapidly vanishes—and the whole to conclude with a quotation from Ariadne's letter to Theseus, or any thing more apt which I may find by referring to indices.

I was seated amidst the ruins of the old fort when the approach of my servant startled me from my reverie; every thing was ready for departure, and every body anxious to proceed. The camels had been laden some time, and of these there was one more than I had ordered; but it had been rendered necessary by the supply of wine and provisions, unknown of and unacknowledged, sent on shore by Macdonnel. I mounted the animal appointed for me, and casting one longing lingering look on the fading vessel, wished a happier voyage to my friends. My company consisted of my two servants and three Arabs, the chief of whom distinguished himself by a turban, gaily wrought in yellow, green, and red; he was also mounted, and his animal, as the fore-horse of the team, was capa-

risoned with red and white tassels which, hanging about him, looked like bell-ropes. We now entered that grove of palms which constitutes the wealth of Tor—every tree of it is registered—most of them are entailed property; and they produce marriage portions in dates—as portions in Holland are given in tulips.

Having threaded this sacred grove, we arrived at a flat sandy plain, and travelled about fifteen miles before sun-set.—As soon as the sun sunk to repose, man and beast knew the hour of rest—the camel dropped upon its knees, and the Arab relieved it of its burden—he then bound its two fore-feet together to restrain it from wandering, and at the same time allowing it to search for green food.

Our guides, and probably all the Arabs of the desert, live from hand to mouth.—One of them collected dry shrubs, and clearing a bed in the sand, set fire to them, another had taken a measure of flour from his sack, and adding salt and laban (like buttermilk) was forming a flat cake—the third roasted some coffee-beans * in an iron shovel, then put them into a wooden mortar, and hammered them to atoms with his bludgeon.—By the time that the cake was made the shrubs were burnt, the place was swept—the cake placed in the hollow, and the embers collected and thrown on

* Mocha coffee is very good in Turkey, with Turkish climate and Turkish manner of making it, fresh roasted, &c.

it.—There was no quarrel about the bread being sufficiently baked—it was soon brought forth and devoured. The whole time from creating it till it was no more seen might be about ten minutes.—The coffee-pot was next produced, and the ashes were raked together to perform the further office of boiling what they had roasted. During this the camels were hallooed * home, and came as fast as their bandages would allow—every animal knew his master's face, and putting his own to it, dropped upon his knees as if to ask for supper. The Arab is as intimate with his camel as an Irishman is with his pig—he feeds him and kisses him. While the camels were eating their allotted portion of barley, their masters seated themselves round the fire-place, *the* coffee-cup was put into circulation, and the ashes finished their services on the bowls of the pipes. It was now dusk, and a long story was still flowing with unabated vigour. I therefore almost despaired of starting again before morning, till I thought of bribing my guides with brandy; with this I so far overcame Arab customs that the story was broken off, the camels reladen, and though thus late the journey was resumed. Our route continued over the sandy plain for about three miles, at the end of which we arrived at mountains of rock: the plain I ima-

* The call is a continued sound of the letter R.

gine to have been once overrun by the sea, and these mountains are the natural boundary of Arabia Petræa. The moon, which was now favourable to our advancing, heightened the picturesque. I delayed my guides for a few minutes at the mouth of a narrow fissure, whose extremity was lost in gloom, and whose sides are formed of rocks that rise to a fearful height: they rise from the plain beneath our feet to the summit of those mountains, which, when seen from shipboard, I had described as unclothed Alps. This fissure conducts to Mount Sinai, and a passage of only a few feet in width is the breach in this bulwark of Arabia. It is coursed by a shallow streamlet, and is so narrow that our camels were frequently obliged to walk in water, notwithstanding their natural antipathy to do so and their liability to fall. Having followed our clue for about an hour, we came to a wider space, where we resolved to finish the night; on one side is a large cave: and that I might have the strangers in front, I placed my mattrass within it: fearful, however, that it might prove the resort of wild animals, I removed to the top of a fallen mass, and from which I had an opportunity of contemplating a study fit for Salvator Rosa—a bivouack in the bowels of stony Arabia, a crater in the midst of rock, a scanty rill, a solitary palm whose unpruned leaves and unplucked fruit seemed un-

known to man, though now casually resorted to by Arabs; turbans, beards, poignards, and match-locks, reddened by the glare of the watch-fire, and silvered by the soft radiance of the moon.

Early in the morning we pursued our course, and at sun-set arrive at a green valley, whence we have the pleasure of descrying the wished-for convent. It has the appearance of a fortress, and is situated at the extremity of a cul de sac formed by overhanging rocks. If I had to represent the end of the world, I would model it from Mount Sinai.

During the day's journey we did not see a human being, nor even the vestige of man, save that, on the edge of a precipice, the figure of the cross proclaimed the zeal and labour of some adventurous Christian. In vegetable nature I saw nothing remarkable except a species of sorrel, which my guides brought me as a *galantaria*. The streamlet compensated for all deficiencies, and a person travelling in the East finds a murmuring rivulet as agreeable in reality as in poetry. The dulness of the scene was forgotten in the amusement of shooting. We found many coveys of partridges; some the large red-legged of the Grecian isles, others brown and differing but little from the English, and a third species speckled like the quail *.

* In Egypt and Nubia we find the pink partridge, the pin-

It was late when we reached the convent, and as there is no door to beat at, nor bell, nor bugle, we aroused the warden by strength of lungs; he answered from above, and demanded our credentials, for it is necessary to come recommended by the Greek Patriarch to the "fatherly care" of the superior. A string was thrown, to which I tied my letter of introduction; after some consultation a rope was let down, with a *noose* to it. In this I was desired to fix myself, and in this position was wound up into the convent. Ere I was yet freed from the *noose*, the superior commenced his "fatherly care," and hugged me tightly in his arms. I was only released from this second unpleasant situation, to find myself surrounded by the rest of the fraternity: fortunately they gave me no proof of violent affection, and indeed some doubts had arisen as to my being an Englishman; my dress and beard were thoroughly Turkish, and my face had been well ripened by the sun. One of my servants was by this time warehoused, and he succeeded in removing their suspicions. "O Milordos," straight resounded from every mouth, and the patience τοῦ Μιλόρδου had nearly evapo-

tailed brown, and pintailed sand coloured. Of forty-four different species of birds, of which I stuffed samples, six were partridges, I had intended a present to the British and other Museums, but the skins are mostly destroyed.

rated in answering questions concerning England and the "Prinshipos Regentos," when it was happily conceived that it might be agreeable τῷ Μιλόρδῳ to retire: he was accordingly conducted to a room, on the door of which is written, εἰς δόξαν τοῖς προσερχομένοις.

CHAPTER XXI.

MOUNT SINAI.

The travellers' room in the convent of Mount Sinai, like the travellers' room in a public-house in England, bears the pencillings of its visiters; the memoranda in themselves differing as widely as the places are distant from each other. Here, instead of laughing at the amatory complaints of bagsmen, we pause before the useful notices of those who journey in the pursuit of knowledge; and in lieu of passing by such names as Green, White, Brown, we are here reminded of men whose labours have benefitted mankind. Seetzen*, on a vessel of paper, pasted against the wall, notifies his having penetrated the country in a direct line, between the Dead Sea and Mount Sinai, a route never before accomplished; this was the more interesting to me as I had previously determined to attempt the same, it being the shortest way to Jerusalem. The cavaliere Frediani, whom

* On the margin is written—Seetzen died at Acaba; supposed to have been poisoned.

I met in Egypt, would have persuaded me that it was impracticable, and that he, having had the same intention himself, after having been detained in hope five weeks, was compelled to relinquish his design. While I was yet ruminating over this scrap of paper, the superior paid me a morning visit; he also said it was impossible; but at length promised to search for guides. I had already endeavoured to persuade those who had accompanied me from Tor, but they also talked of danger, and declined. We now proceeded to survey the convent—a square area, enclosed by a lofty wall; in this are jumbled together a number of rooms, erected at various times, and on uneven surfaces; here are likewise a church, a mosque, and a library; and among the most necessary articles is a well. The monks are frequently quarrelled with by the Arabs; and, consequently, afraid to stir out. The wall prevents intruders, and the appearance of two small guns, one of which is wood, contribute materially to their protection. The mosque, strange as it appears adjoining to a church, is necessary to the existence of this Christian foundation—it sanctifies the place in the eyes of the Mussulman, and professes to acknowledge his superiority; it is even allowed for one person to enter it on the Turkish sabbath; the library does not contain many books of value; all that were thought worth moving have

been lately carried to Egypt; there still remain many scrolls of parchment, on which are written prayers in Greek and Syriac, and also some damaged Aldine editions;—but listen, Mr. Frognall Dibdin:—while I was dirtying my fingers in search of the true black letter, the superior told me to throw away the stupid *old* books, and look at some nice new ones!—They are very clean copies—they bear no mark, but that of the Bible Society*, and are very carefully put on the shelf. From the library we adjourned to the church—a handsome building, well fitted up in the Greek style, with much gilding and many portraits; among the most striking is the likeness of a saint, with a pig's face†, and another with a beard as long as himself‡; but Catherine is the favourite,—the founder of nunneries is the patroness of this monastery; repetitions of her portrait form the principal ornament; and her bones constitute the chief wealth of the

* A Turk once talked to me about the utility of sending Korans among Christians.

† I believe not Anthony, but Christopher; a saint with the head of that unclean animal, known by the Christians to have been the receptacle of the outcast devils; placed by the conqueror of the Jews over the gate of Jerusalem as a curse; and by the Turk considered less cleanly and less fit for food than a dog.

‡ St. Nicholas, who having but a short beard, prayed that it might be lengthened; he was desired to put his hand to it, and pull it as long as he pleased;—he was pleased to pull it till it reached his feet.

sacristy; not but that a proper attention is paid to worldly riches;—a canvas face, on Mount Sinai, as well as in Rome is capable of receiving offerings; the Holy Lady smiles propitiously even on Turkish money, with pieces of which she is bedizened, in the same manner as an Egyptian Almah. The bones are preserved in a silver case, presented for that purpose by Catherine of Russia! and my Cicerone having passed a due eulogium upon the virtues of the Empress and the case, thus pursued his tale:—"Saint Catherine obtained her martyrdom in Egypt, from which place her body was removed by four angels, and deposited on the summit of a neighbouring mountain; she was the wife of our Saviour*, and (drawing forth an amputated hand) it was upon this finger that he placed the ring." Thus saying, he turned his purse inside out, and forth came a few silver rings, these he put upon *the* finger, and then upon mine, begging my *acceptance*. I paid the jeweller, and we now came to a second image of St. Catherine, near which is burning a vestal lamp, "it has never been extinguished, and the oil is supplied from heaven!" This is the history in Greek; in plain English it means, that the slightest contribution is thankfully received, and the Virgin's

* Every nun, notwithstanding polygamy, is called the wife of our Saviour.—"For her the Spouse prepares the bridal ring."

lamp, like the widow's cruse of oil, is kept constantly filled by charity, which "droppeth like the gentle dew from heaven." Having paid tythe, I was hastening into a small cell or chapel, which is honoured by a situation immediately behind the grand altar; my guide desired me to take off my boots, for it was on that spot that the Lord appeared unto Moses in the burning bush, and He himself commanded the prophet to loose his shoes from his feet*." In our return we glanced at a few minor relics, which my guide kissed, in spite of his nose. Among them is another hand of that Briareus, Saint George. One might imagine also, that every saint has as many heads as the hydra; but I believe that any one who has been so unfortunately holy as to be cannonised, is torn from the grave and divided by the church, with as much dexterity as a murderer is dissected in Surgeons' Hall.

We now adjourned to the fathers, assembled at their frugal meal; the society consists of about thirty resident, and the same number of travelling fellows, who go from place to place seeking provision for the convent;—beggary is the profession of a monk, and his trade is begging. Among these papas are several that have been long secluded in

* In the representation of the burning bush and Moses, which I saw, in the theatre, at Frankfort, this command is uttered in a very audible voice.

this wilderness of sin; some from religious motives, others from idleness, and others, probably, flying from the vengeance of the law;—they are all Greeks. The superior has been here forty-five years, the last eight of which he has confined himself strictly to halls, walls, and chapels; his spiritual ambition never soared above the bishopric of Mount Sinai. While we were yet discoursing, a poor old fellow, who says that he has been a member seventy years, hobbled into this last retreat, having just arrived from Cairo in thirty days. Concerning a third is related the following:—he was formerly a soldier in the Turkish service, in Egypt, and once, when in company with another, he met an Arab carrying fire-wood, he offered to purchase it, but being refused, he threw down the money, and took it by force. The latter part of the transaction was observed by the commandant, who immediately sent his janissaries for the *heads* of himself and comrade; these emissaries met with two other soldiers, whom they decapitated on the spot! Astonished at his miraculous escape, and repenting of a murder, of which he was in some measure the cause, he became a monk. By the rules of the convent the fraternity ought to attend prayers at midnight; their diet is limited to biscuits, salt fish, fruit, and vegetables—manna * also is found

* Manna, a kind of honey-dew, found on shrubs in this neighbourhood, also near Bagdad, *said* to so named from an ex-

here—wine and brandy are allowed—the supplies come from the Greek patriarch at Cairo—meat is forbidden—the observance of which injunction is strictly adhered to—they can't get meat. The Arabs in the neighbourhood possess a few sheep, of which they occasionally kill one, and with great ceremony parade the victim round the walls of the convent.

The second day was entirely taken up in performing a pilgrim's duty on Mount Sinai*, the ascent alone is calculated at fifty thousand steps†, and I found it a labour of two hours, stoppages not included. A papa, well versed in holy legends, was my Cicerone; we left the convent at eight in the morning, and returned about seven P. M. The first object at which we halted is a small chapel, the story attached to it is this:—"The monks were once driven from the convent by fleas and famine—they were proceeding up the mountain to pray, when they were met on this very spot by a supernatural figure—say St. Catherine; this good angel informed them that they would find their larders replenished, and that fleas should never exist there again." The first part of the story

clamation of wonder, on its being first discovered by the Jews. Manhu? What is this?

* Called by the Arabs Sinai, Horeb, Halvin, Mouses, and Tor.

† See Maundrell.

is probable, the prophecy certainly is not true. We next stopped at a portal, where it was once customary for the pilgrim to confess his sins. Our next objects are a large cypress tree, and a spring of beautiful water; beyond this is a chapel, erected on the spot where Elias was fed by the raven; higher yet is the signal stand, whence Moses surveyed the fight between Joshua and Amalec; and we now arrive at the top of the mountain; here large masses of stone lie promiscuously together, by which there is formed a natural cave; that which may be called the roof, has in it a slight excavation, somewhat resembling the upper part of a man—all around is scorched with heat. My Cicerone says, that by this uncommon appearance of the rocks, it is clearly shown that this is the very place which the Lord passed over. Moses was at that moment hidden in the cave above-mentioned, and this he proved to his own satisfaction. Moses, thinking that the Lord had gone by, attempted to peep forth; in so doing he was restrained by that large stone, and which has ever since borne the impression of his head and shoulders!—"Faith can move mountains."

On the very summit are two dilapidated chapels, on one side rises the rock of St. Catherine, more lofty and more picturesque than that of Sinai, but all the rest is a sea of desolation. It would seem as if Arabia Petræa had once been an

ocean of lava, and that while its waves were running literally mountains high, it was commanded suddenly to stand still.

We descended by the same path as far as the cypress tree, and thence turned towards the convent of the forty martyrs; it is situated on the opposite side of the mountain from that which we had left in the morning, and to reach it employed about six hours; we met with several springs, aromatic herbs, and small solitary cells, which were once the residences of Sts.: Gregory and others.

The convent of the forty martyrs is now in the forcible possession of Arabs, but who still allow the monks to sleep there in their pilgrimage to the top of the neighbouring mountain, St. Catherine; the same privilege was offered to me, as it is impossible to perform the double labour in one day; I however declined it altogether, for my Cicerone confessed that there is nothing to be seen but a spring of water, resorted to by partridges, stones, bearing marks resembling trees, and the burial place of the saint. Some authors talk also of an impression of the saint on stone, but I have already seen one specimen of lithography.

There is a good garden belonging to this convent, and an orchard of olive-trees. We now turn our steps homeward, winding round the foot of Mount Sinai; a few caves are pointed out as having been the residence of saints, but they are

otherwise not worth notice. Large masses of stone lie scattered about the valley, and on some of them are inscribed characters which I was induced to copy, in hope that they may be similar to those on the "written mountains," and supposed to be the ancient Hebrew.

We next came to "the stone of Moses," it is said to be one of those two from which, on being struck by the same rod that dried up the sea, gushed forth water; it is an irregular block of granite, in heighth about twelve feet, in length fifteen, and in width seven; a kind of water furrow, about eight inches in width is visible on two of its sides, several small crevices extend across this track, and may be called mouths, these are described by some author, I believe Maundrell, as being "supernatural," and so clearly do they bear signs of water, that they are said to be "incrusted like the inside of a tea-kettle." These supernatural mouths appear to me to be common crevices in the rock, they are only two inches in depth, and their length is not confined to the water-course; that the incrustation is the effect of water I have not the slightest doubt, for the rocks close at hand, where water is still dripping, are marked in the same manner, and if a fragment of the cliff were to fall down, we should scarcely distinguish between the two; I therefore doubt the identity of the stone, and also

the locality, for in this place the miracle would be that a mountain so lofty as Mount Sinai should be without water.

A grotto is pointed out as having been the abode of St. Athanasius, and onward in the valley is shown the place where the earth opened and swallowed up those who worshipped the golden calf; here was erected the brazen serpent, and there the calf was molten; the mould itself is supposed to be discovered in a small hollow, which is formed by an uneven piece of granite, resting against another. The next object of record is a spot touched by the foot of Mohammed's camel, on its way to heaven; and the last is a block of gray granite, having in it a large semicircular gap, "this was the pulpit of Moses, hence he used to address the people, and there as he sat at the foot of it the stone embraced his shoulders."

We hastened to finish our journey, and within 520 yards of the convent find a stone, rollen from the mountain's side, which is similar to that of Moses. The entrance into the convent is only twenty-nine feet from the ground, so that it is not half so formidable as the same kind of accommodation at the Ear of Dionysius.

The third day I passed in sketching; I would willingly have proceeded on my journey, but no one will venture to be my guide.

Among the talked-of curiosities of Mount Sinai,

is said to be an impression of the hand of Mohammed, under which the convent enjoys many immunities; I requested to see it, but the superior tells me that it is now at Constantinople, for the Gran Seignor having desired to look at it, retained it. The history of it *he* gave as follows:—It happened that Mohammed, when an unknown youth, was encamped in this neighbourhood, an eagle was observed to hover over him, and one of the monks predicted his future greatness. Mohammed, well pleased with the gipsy tale, made liberal promises to the convent; a piece of paper was produced, but Mohammed, being unable to write, smeared his hand all over with ink, and made his mark. In about fifteen years afterwards the augury was fulfilled; the soothsayer hastened to Mecca, and claimed performance of the note of hand. Mohammed kept his promise, and swore by the token that the convent should remain for ever sacred; that the country, as far as eye can scan, should belong to it; and all the inhabitants thereon its slaves. This country produces nothing but rocks and Arabs, and the Arabs are less desirable than the rocks. The population of the district, at that time, consisted of about five hundred, who, as slaves and Christians, used to come for their daily bread. The population is now increased, and the Arabs have become Mohammedans. It is forbidden for a Mohammedan to

Drawn by F. Henniker *Engraved by Geo. Hunt.*

MOUNT SINAI CONVENT.

serve a Christian *, but they still demand their rations; and sometimes, when we are unable to supply them, they kidnap one of the fraternity, and detain him till the ransom is paid.—The language of the East, whatever may be the sound that it assumes, is allegory and hyperbole.

Besides the known entrance into the convent, is a secret door, leading to the garden; this latter is seldom opened; over it is an inscription in Greek, accompanied by a translation in Arabic, stating that this μοναστήριον was built by the father, Justinian. In the garden are some olive and almond trees, also some cypresses, and a shrub said to have been planted there by Moses himself.

At length there is found an Arab who is willing to conduct me to the Dead Sea; the bargain is yet to be made, and for this purpose I am led into an out-house, in the wall of which is an aperture sufficiently large to admit the *voice;* the Arab is on the other side, and for some reason which I cannot clearly ascertain, I am not allowed to see my future guide; he proposes that I shall take five camels and five men, to this I object, that such a parade will render us liable to attack, without affording us the means of resistance; but he cuts the argument short, by declaring that he will not go unless these terms are acceded to. And now

* Remember our Catholic Laws.

as to the price:—he demands more than he expects to obtain, and I offer less than I think he will accept: he says seven thousand paras for each camel, and I say two; he, carefully omitting the customary appellation of merchant, calls me Hadji *, Milordos, Eccellenza, and finally exclaims—Englitz, Englitz. This climax is but an ill compliment, for it would seem that even on Mount Sinai the English are thought rich enough to be fools.

Seven thousand paras, if we calculate the probable time that the Arabs would be absent from their homes, would yield less than half-a-crown per diem, for both camel and master; this seems moderate enough, but I have found that the Arabs, like the Italians, always demand more than they expect. Englishmen, whether from ignorance or pride, generally pay without demur; but this custom ought to be broken through, particularly in a country where poverty is the best safeguard, and where ostentation renders oneself and others subject to imposition and to danger.

Agreed to pay four thousand paras for man and camel, and to this I promised a becksheesh conditionally, but no money was to be expected till I

* Hadji, Pilgrim; travellers are sometimes so called by the Turk in compliment; Excellenza is the title usually bestowed in Italy by a begging post-boy—the Arab used the word Ameer —Prince.

should find the banker at the end of my journey. I believe that an Arab would rather have the value of two pounds sterling, if called by that good round name—four thousand paras—than half as much again, if merely denominated one hundred and twenty piastres; and he would rather take less by five hundred than give up the idea of becksheesh, though he be certain that the becksheesh will not amount to half that sum.

There was still one point unsettled—the nom de voyage; as we were to pass for Turks, it was judged as well not to make use of names that would betray us as Christians. One of my servants is a Greek, and you may therefore guess his name is Nicholas; the other is a Maltese, and his is therefore Giovanni *; but it had pleased *my* godfathers and godmothers not to borrow from the New Testament, and having a name which is neither Christian nor Turkish, I adopted one which is both—Joseph.

* The tutelar Saint of Malta is John—Johannes; Giovanni; and by the Arab Christians called Anna or Hannah.

CHAPTER XXII.

DEPARTURE FROM MOUNT SINAI.

The superior told me a long history of the poverty of the convent, expressed himself grateful for what I gave him, and presented me with two large prints on holy subjects, and his blessing. Five Arabs, with their camels, were now in attendance beneath the walls; I fixed myself once more in the noose, and was lowered into the arms of my guide.

It is customary, previous to embarking on an expedition of danger, to demand the Arab assurance of fidelity, and I had now an opportunity of witnessing this ceremony. On mentioning the subject to the elder of the party, he immediately drew his sword, placed some salt upon the blade, and then put a portion of it into his mouth, and desired me to do the same; and "now, cousin," said he, "your life is as sacred to me as my own;" or, as he expressed himself, "Son of my uncle, your head is upon my shoulders." My head being upon his shoulders rendered us consanguine-

ous, by eating together we became friends*, and that friendship was to be maintained by the naked sword. Salt is considered by the Arab as so necessary to life, that he often carries a portion of it about his person. The itinerant bakers in Egypt, on selling a roll, offer a pinch of salt and carraway seeds; but Jerusalem, when it was taken, and ploughed up, was sown with salt.

The camels were speedily laden, and I bade adieu to the convent. The journey was calculated at ten days, and for this the monks had supplied me with that food of the desert—loaves and fishes; I was provided also with rice, coffee, and sago. My guides had pledged their faith, so that if I had previously felt under any apprehension, I was now willing to accredit the usual character of the Bedouin. I had two servants with me, one of whom, the Maltese, had been some years a sailor, and consequenty I believed him to be courageous; the other was a Greek—but what of that?—he could not steal much from me, and as to the hour of danger, I had only to hope that there would be no occasion for his running away.

Ere we had been two hours and an half on our journey, the guides stopped at a few gipsy tents, under pretence of purchasing food, but really for

* By the law a Mohammedan may not eat with a Christian, as by so doing he would be no longer an enemy.

the purpose of wasting time—the place is called Sarlahk.

Our second stoppage occurred at the burial place of a saint; here the Arabs added each a stone to the heap that is raised to perpetuate his memory; the elder of the party performed his prayers very ceremoniously, and having done so, he took some dust from the holy ground and sprinkled it on the head of the camel on which I rode; this was his own, and it was hoped that by this means, as by the sprinkling of holy water on the horses at Rome, the animal would be preserved from accidents.

We paused next at a detached mass of rock, which is called Mohammed's seat; on one of its sides is a slight excavation, or shallow basin; but it is so formed on an inclined plane that it would be impossible for any ordinary mortal to retain his place in it. Arab superstition requires that some one should be in the chair, and it is accordingly called the resting place of the Prophet;—in England it would be called the Devil's seat. The pious Mussulman never goes by it without strewing it with herbs, and we all did so likewise.

Knowing this stone to be situated on the road to Suez, I taxed my guide with deviating from our plan; he excused himself by declaring that there is no other commencement to the journey; that

on the morrow he would lead us towards the north, but that for the present he must request me to turn westward, as it was intended to pass the night among some friends.

As the sun went down the alarm of the Greek increased, and unable any longer to conceal his apprehensions, he told me that one of our party had, in the character of a guide, already murdered a traveller that was under his protection. The circumstance had been related to him by one of the papas at the moment when I had descended from the convent, and when my impatience compelled him to leave the story unfinished. Without further delay I desired an explanation, and one of the Arabs, stepping forward, gave me the following:—he had once undertaken to conduct a stranger, who happening in the course of the journey to precede him by some little distance, was fired at from behind a rock, but not hit; he, in duty to his charge, ran to his assistance, and killed the *robber*, while in the act of reloading his musket.

As evening advanced we turned from our road to a small encampment called Garbah, and were hospitably received; a fire was lighted—coffee prepared—and orders given to kill and boil a kid: without waiting for the latter part of the entertainment, I retired to my mattress, which was spread upon the sand, sheltered from the wind by a lofty

rock, and canopied by heaven. I confess I now began to regard things with a jaundiced eye, and while I ought to have been sleeping, I was thinking of being shot at. The Arabs amused themselves with eating, smoking, and story-telling, till after midnight.

April 25.—2nd day. About eight o'clock in the morning we resumed our journey, and in half an hour regained our course in the valley of Barak. In this valley is the second stone struck by Moses, and I desired my guides to point it out—they pretended ignorance of it altogether; however, I saw *many* marked in a manner similar to that at the foot of Mount Sinai.

About mid-day two of my guides declared their intention of going by the Wadi Faran, and requested me to visit their encampment; this I declined, for two reasons; I knew that it was in the ordinary route to Suez, and I was glad to get rid of these, the two eldest; I had already found them dilatory, and whenever I urged them forward they used to answer me like my Sicilian muleteers—Sir, Sir, one step at a time; when I told them that it was necessary to be at Jerusalem by a certain day, they would reply with German apathy, that I ought to have set out sooner; and when I argued upon the probability of succeeding in my wishes, they would throw the blame

from their own shoulders, and say—if it so pleases God. Having made arrangements for overtaking us, they turned off to the W. while we diverged to the N.: they were no sooner out of sight than I offered to double the becksheesh if we should arrive at Jerusalem without waiting for them, and the bargain was agreed to. We rested our camels at two large blocks of granite, lying at the foot of a temporary water-course, the sand beneath which presents a beautiful appearance, from the quantity of mica interspersed with it. We soon arrived at an Arab burial-ground—the graves are marked by stakes and stones. Another of my guides ran off to pay a visit; this, I imagine, was done on purpose to retard me. We passed the night in a place called Sighyard, alias Hazle-ain.

26.—3d day. We were no sooner mounted than I goaded my camel to some distance in advance, as well for the pleasure of looking for birds as to excite the others. On a sudden some pedestrian Arabs came in sight; I changed my small shot for ball, and turned back to look for my party; they were not far behind, and on my looking round again, the cause of my alarm had disappeared among the rocks. We next descended into a narrow valley, abounding in trees: in our path were several sacks of charcoal, and many other useful articles, but without any visible owner. Our guides walked round and admired them;

and, whatever might have been their inclinations, they certainly did not touch any thing;—there is honesty among Arabs. Presently we spoke to a man chopping wood, and I recognized him as the gardener of Mount Sinai. Some of the trees in this valley belonged to him and his clan, and he had come hither to make charcoal; this he carried to Cairo, to exchange for corn. Charcoal in Cairo, and corn in Arabia Petræa, must be of great value, that a few sacks of it should, by the exchange, repay a journey of twelve days* through the desert; and the honesty of Arabs towards one another must be remarkable, when it allows things of such consequence to remain by the wayside untouched.

Met a strolling village;—the men on foot, the women on camels, the children on asses; their bedding supplied the place of saddles; and their furniture, and their very houses, were tied up with a bit of string, and fastened to the sides of the animals. The furniture of a Bedouin consists in little more than utensils for coffee: a few stakes and a few yards of cloth constitute a house. Bedouins do not require a day to build a town; and at an hour's notice they change their residence from one place to another.

* From this valley to Cairo, and return to Mount Sinai. The Arabs of this part are supposed to be under the dominion of the Pasha of Egypt, and hold no intercourse with Syria.

Finding that my remaining guides were deaf to the voice of becksheesh, and determined to await their friends, I expressed a wish to visit the Written Mountains, but they were now behind us; I then turned my thoughts to Sarbat al Kardem, and having sent the camels forward, we proceeded thither on foot. After two hours' march we arrived at a water-course, by this we ascended with much difficulty to the top of the mountain, and here we found a temple and a variety of upright stones; the tout ensemble resembling a church and church-yard. The temple was never remarkable for size, design, or execution; it has likewise not been spared by the evil genius of Egypt; its paltry remains are almost overwhelmed by sand; labour and curiosity have laid open the wrecks of a few small chambers, and uncovered the fragments of a statue, and the diminutive mimicry of an Egyptian pillar. The monumental tablets are only two feet wide, eight inches thick, and from six to nine feet high. On the eastern and western sides of all are hieroglyphics, and even on the four sides of some of them; but the destroying power has caused the "east wind to blow," so that the hieroglyphics which were exposed to its effects are defaced. There is no beauty whatever on the spot, either in art or nature, but it is peculiarly interesting. This Egyptian stile of tomb-stones is unique.—With the

mummies at Sacchara are found small round-headed engraved tablets. The hieroglyphics in this place appear to me in some measure varying from those of Egypt, and intermixed with the Persepolitan character. The pillar, like those of Dendara, represents the head of Isis; but in this instance the hair forms a curl on either side of the neck; this is the more remakable as the volute of the Ionic order is said to be conceived from the same idea. We rejoined our camels, and made a good fire: it now commenced to rain, which, excepting a few drops at Cairo, is the first that I have seen for seven months;—as long as it lasted I was wishing for a tent.

27th.—4th day. In three hours we arrive at the foot of a chain of hills*; the ascent employed us one hour and a half; arrived at the top, we find ourselves directly N. of Sarbat el Kardem.—See also Mount Sinai, Mount Serbahl, and Mount Egrib. We have now quitted the Suez road.—We passed the night near a large pool of excellent water.

28th.—Our guides came up with us at sunrise—took in water for three days—shot a speckle-headed partridge. 29th and 30th.—During the sixth and seventh days of our journey we met with only two incidents:—One evening, when I had taken my place for the night, the clouds

* Called either Te, or Errahkney, or both.

thickened rapidly; without much warning it came on to rain, and when it did come, it poured. I took up my bed and walked; but I was already drenched; the storm did not last five minutes, but it was like a water-spout.

My guides mentioned to me that we should be obliged to pass close to a fortress, where, if seen, I should most probably be robbed of all my luggage; perhaps my clothes, my liberty, and even my life; it was therefore proposed that we should lie by till night, and I accordingly agreed with the opinions of my guides. Soon after an Arab came in sight, and from him we learnt that there was only one man in the castle, and I then persuaded the guides to proceed. About a quarter past six P. M. we came within sight of a small square fortress*, situate near the meeting of two deep brooks; arrived within an hundred yards of this place, we saw a man on the look-out, and he immediately retired. I was some fifty yards in advance, and happening to observe three other men run hastily by the door-way, my suspicions were excited; especially as we had been told that there was only one person in the fortress. Three paths now offered themselves to my choice; one led within a few yards of the building, and the farthest from it was just within gun-shot; I chose

* Called Nahkley, or the date-tree.

the middle one, and slackened my pace, so that the rest of my party had come up by the time that we were a-breast of the door-way. At this moment there was nobody to be seen. A lad now came forward to know who we were, and what our business: my guides returned for answer, that I was carrying despatches from the Pasha of Egypt to him of Acre; the youth went back, and we advanced very slowly. I had taken particular notice that no salutation whatever passed between the messenger and our party, and this being so great a deviation from Arab custom, as far as I had hitherto seen, that I was induced to enquire the cause. My guide answered me, that the salutation was a token of peace and friendship, and could not possibly be given on this occasion, as we should probably be compelled to fight. The lad came forward a second time, and requested that I would alight and take coffee. My guides reminded me that I could certainly hope for nothing better than to be allowed to go back naked to Suez, even if I escaped with my life; I therefore declined the invitation, and we proceeded slowly forward. The lad turned back, and eight men armed, four of them with matchlocks, hastened after us; we accordingly prepared for action. We were equal in point of numbers, but our arms were limited to two guns, two pistols, three swords, and lances. We stopped the camels—our adver-

saries were by this time within shot, and I considered myself justified in taking the advantage that an English gun would give me over the matchlocks of the country; I calculated on killing one at least while they should be striking a light, and took my aim accordingly. Our adversaries, finding us in earnest, stopped short; one of my own guides threw the mouth of my musket into the air, and entreated me not to commence hostilities. The enemy receded, and my servant, Giovanni, proposed to attack them; but the guides were too well pleased not to proceed in their journey. There was one advantage attending this incident, we travelled later than we should otherwise have done.

This fortress El Nahkley is, I believe, the boundary between the Pashalics of Egypt and Acre, and therefore, within the pale of both; it was for that reason that my guides said I was carrying despatches from one governor to the other. There is, probably, some fine or custom to be paid in passing; and it was, perhaps, to save nine pence or a shilling that my guides had thus exposed their charge.

1st May.—Early on this the eighth day we pursued our route; about one o'clock we descended into a large plain of sand: at this time the wind was getting up, and the air soon became so thick that even if we did manage to open our eyes, it was impossible

to see ten yards. We had previously observed a number of trees and shrubs fortunately to leeward, and we hastened to them for shelter; here we managed to protect ourselves: the sand-storm was over in an hour, and we resumed our journey. About four o'clock we came within sight of an encampment of Bedouins; a tall figure clothed in red was seated on a rock, at about half a mile from the tents: as we approached towards him, he hurried homeward. A drizzling rain was falling at this moment, and was in my opinion the occasion of his speed; my guides seemed to think otherwise, and paused for some minutes in consultation: they were evidently where they did not consider that they had a right * to be. It was now resolved that I should pass for a Turk carrying despatches from Suez to Jerusalem, on no account whatever to mention Mount Sinai, nor to betray ourselves as Christians; and this point settled, it was resolved to visit the tribe.

We passed through various flocks of sheep and goats guarded by shepherdesses, and arrived at the gipsy tents; they were scattered irregularly around. Every habitation presents a walling of three sides, formed with camel hair-cloth about four feet high; a covering is thrown over, and this is divided into chambers for the men, the women, and the cattle. We advanced towards the largest,

* We had now entered into Syria.

which proved to be that of the red-cloaked figure, that had disappeared at our approach ; he now got up and welcomed us, and, taking up the stakes at one side, enlarged his house to make room for us ; a fire was lighted in a corner, and coffee and pipes were prepared : orders were given to kill a kid, and we were all seated very comfortably together, when some suspicion arose in his mind as to my being a Turk. He began to examine my guides and myself ; I answered him, in Arabic, that I understood but little of his language, but would talk as much Turkish as he pleased : I spoke the only two words of which I was master ; and, on his declaring utter ignorance of the language, I discoursed with my servants in Italian. He was easily convinced that the Maltese was an Arab, and that the Greek was a Turk, but there still remained much doubt as to me ; he appealed to the eldest of the guides, who declared that I was a Turk : he then put his hand upon his beard and said Wallah! (really, or by G—!) My guide put his hand also upon his beard, and took his oath of it, repeating with great emphasis Waallâhh! The evening passed off pleasantly enough. A pack of naked children came, and rolled about in the sand ; the sheep and goats joined the party ; and it was equally astonishing and amusing to observe how these horned animals submitted quietly to the pinches and caresses of the children, and with what caution they passed over the

bodies of the naked infants. My mattress was placed in a corner, and the goats came frequently to play with me; perhaps it was the pleasure that I evinced on the occasion which betrayed me.

2d May, 9th day.—Our host is in stature far above the common height of man, in figure graceful, in feature handsome, in expression commanding, and noble in deportment; vain of his beauty, he girds his brows with an expensive shawl; and proud of his superiority, he assumes a long flowing mantle of red. I had been so pleased with his manners and hospitality, that I made him a suitable present *, and he in return offered to conduct me to Jerusalem by a route two days shorter than that which had been planned. I accepted his offer; and we were on the point of setting out, when the chief of a neighbouring clan joined our party: he rode with us till we made our mid-day halt, and on taking leave he demanded *his* becksheesh, I asked upon what pretension; he admitted that he had performed no service, and had no other claim except that having once met a traveller near the Written Mountains he asked for becksheesh, and received a handsome present without any question being asked. I saw my imprudence in my morning's gift: I had thrown aside the custom of Turks, and the safeguard of strangers, and I was

* By the advice of my servant, I limited the present to two dollars.

now called upon to establish a custom that might not only be injurious to future travellers, but create also at present an idea of superfluous money. On these considerations I positively refused to give him any thing, and he went his way.

We pursued our course, and about an hour before sun-set came within sight of two large stone buildings, having the appearance of fortresses, and situate on the edge of a lofty rock; in the vale beneath were some stone houses in ruins, a variety of trees and shrubs were growing in a water-course, and a small quantity of corn indicated that though the houses were deserted the arable soil was still resorted to. I hastened forwards to gratify my curiosity, and found a square building, composed of laboured sand-stone; it is thirty-six paces in length, about twenty-five feet in height and having loop-holes; a considerable breach has been forced through the wall: here are some fragments of pillars two feet in diameter. The second building is much the larger; in this is a circular dungeon, and a reservoir thirty-two feet deep, two-thirds of which are built and the remaining is cut in the live rock; also the vestiges of a Greek church, the large and two smaller recesses or altars are but little injured. While I was proceeding in my survey the guides, running up in great haste and some alarm, desired me to come forth; for Turks would not have the curiosity to look at even

the noblest edifices of Jours, and certainly not the patience to measure and investigate a building not worth imitating and not worth seeing: I acknowledged the truth of the remark, and saw no inducement to disobey.

Distant hence about two miles, our red guide proposed to visit a clan encamped on the neighbouring hill side. I urged my despatches, but without effect; he insisted, that to pass by a tribe without calling, would be a deviation from friendship, that the darkness would compel us soon to halt, that in such case we should be regarded with suspicion, and probably attacked during the night. I was, therefore, obliged to do as Bedouins do. As we approached the encampment a number of men ran into their tents, and showing their heads over the walling, took aim at us with their matchlocks. In Egypt I had been complimented in the same manner, but I now felt particularly awkward; my guide desired me to take my hand from my gun, and we advanced bravely: the men threw down their matchlocks, enlarged the walls, slaughtered a kid, and prepared coffee. Of this I did not think to partake, for my head ached so excessively, that I desired a servant to draw my bedding into a corner of the tent, and there I endeavoured to compose myself to sleep. The fire was blazing, the kid boiling, the camels fed—the pipes lighted, the coffee in circulation, and our party increased by

ten or a dozen strangers—nothing was now wanting but the kid; when in came the man, to whom in the morning I had refused becksheesh. He had no sooner taken his station than he denounced us as Christians, asserting that as such we were subject to be deprived of every thing scarcely excepting our lives. Our new hosts saw the propriety of this reasoning, and insisted upon knowing whether we were Christians: our guides declared that we were Mohammedans, and our red-coated friend swore to it; under the deception that had been put upon him, he was determined in our defence. The disappointed chief still persisted in his assertions; the words on both sides grew louder, and the affair assumed so serious an aspect that I called for my gun; it had till now been in the hands of the Greek, he having charge of the luggage. The Maltese brought it to me, and placed himself by my side; and the whole of my guides in a manner that I could not have expected ranged themselves in order of battle, every sword was drawn, when the red-mantled chieftain demanded one moment's attention. "Stop," says he, "you know that six of you dare not look me in the face, you know who and what I am; I will not deny that you may overpower us by numbers, but be aware also that my clan will extirpate yours. I brought these strangers to your hospitality; and whether they be Turks or Christians, behave to them as you

would behave to me." These words, spoken by such a man and in such a tone, had the desired effect; our adversaries put up their swords, reconciling themselves to this species of defeat by observing, "You are under our roofs, and we may not be the aggressors." The coolness of the Maltese had excited great astonishment, and one of them asked, how it happened that he was not afraid?" "I do not belong to that nation," was his reply. This war of words had lasted about two hours, and on its ceasing notice was given that the kid was boiled. The man that went to fetch it brought back with him the Greek servant *, who had strayed to a little distance; and there were other little particulars attending the circumstance, which afforded considerable amusement to the Arabs for the rest of our journey. There was also one thing to be lamented: during his absence from the baggage some of the Arabs, probably of

* I must do Nicholai the justice to observe, that whenever I offered him an escort and his choice of going by any route which was considered safer than the one I had determined upon for myself, he invariably preferred accompanying me. On the other hand, Giovanni, on one occasion, positively refused; he had a presentiment that I should be attacked by banditti (and so I was); and he made for excuse, that he was "too courageous:"—that he was a youth who could brook nothing, and his rashness would expose all the party to destruction. He was, in fact, too passionate; and his invariable advice to me was, whenever I wielded the baton, which was very seldom, "It is no use hitting him on the back; hit the head—*that* breaks." While in

our own party, had pilfered nearly all our ammunition. The arrival of supper put us all in good humour, excepting the disappointed chief; without waiting to partake of it, he swore eternal enmity to the leader of our guides and withdrew. The evening passed off pleasantly enough, examining my gun, and calculations on the distance that it would bring a man down; one of the party related a story, in which he had killed a man at two hundred yards: our conversation turned on murder and medicine, and I on my side ventured on antiquities; concerning such things our friends knew but little; of the ruins that I had passed that evening, they could only inform me that it was called the stone (El Hadjar,) but that there were three old towns about two days distant to the east; and when I asked if they were worth seeing, they answered me that they had only found wood there for two days' firing.

Egypt, it was with considerable difficulty that my dragoman Mohammed, and myself prevented him from beating the Reiss to death—the green-turbaned Reiss, for whom I had at first some respect, and whom eventually I turned out of the boat. Giovanni Fiammingo intends to establish his quarters at Cairo, and to accompany travellers any where except to Syria. I recommended him to my friends, Waddington and Hanbury; he went with them to Dongola, and brought their horses to England. I have since seen him; he would rather go to Dongola twenty times than once from Mount Sinai to Gaza—that "periculosissimo viaggio."

2d May, 9th day.—Early this morning I missed our red guide, and immediately the idea of treachery flashed across my mind; after waiting upwards of an hour he made his appearance, and his excuse was that his dromedary had strayed and he had been in search of it—this *might* be true, and perhaps I was wrong in feeling any doubt upon the subject. We took leave of our hosts without paying, and yet good friends, even though suspected to be Christians. We soon came within sight of another clan; two men came forward, and, stating that they had "a fair fat lamb," invited us to come and partake of it. This I declined as civilly as possible, but not without giving some little offence: our party, however, made a promise to eat with them on their return, and we proceeded. One of our guides turned off to some distance for a supply of water; we had just descended a sand-bank, when a stranger galloped in among us: his dress, his dromedary*, and his beard proclaimed his consequence; he might be about sixty years of age, his eyes sparkled as if with anger, and addressing himself to our red-mantled chieftain, he invited us to turn aside to his clan, and eat with him. This I declined—he commanded, and I refused; he threatened, and our warrior "cursed his beard†!"

* A dromedary differs from a camel in its make, its uses, and *its master*, as a hunter differs from a pack-horse.

† The greatest insult that can be offered to an Arab.

The words were no sooner uttered than both parties leaped to the ground ; one—unsupported in the midst of eight men, whom he looked upon as enemies, and armed only with a single pistol, he rushed forward to avenge the insult ; the other, fired with equal rage, poised his spear and ran to the attack. Giovanni seized hold of the pistol, and the Arabs placed themselves between the parties ; they then deprived the bearded lion of his strength, and told him to retire, and, he still threatening, "if you do not choose to come to my clan, my clan shall come to you," led away his dromedary. I insisted on his pistol being restored to him ; the Arab commissioned to the office robbed it of its priming, and the old hero replaced it in his belt. The rest of our party proceeded onward. I waited to see the commission executed ; when observing the heads of three men peeping over the sand-hill, I felt some apprehension for the safety of him that had gone in search of water, and desired the pistol-bearer to wait for his friend, this he refused ; and I therefore waited myself : in a few minutes I had the pleasure of seeing him advance unmolested by the videttes, and we overtook our party. There was one advantage attendant on the adventure of this day : we travelled nearly eleven hours, even our red-mantled chief was afraid to stop where we had intended. My Greek servant

proved too of considerable use—he never closed his eyes all night.

In the course of conversation it came out, that our red friend had formerly been in the habits of intimacy with the angry warrior; he had borrowed of him a few camels and fifty sheep, and having no intention whatever of repaying him, he had avoided him for the last two years!—Here, then, was the secret; and it was presumed that the man who had the preceding evening proclaimed us as Christians, knowing of this existing feud, had given notice of our passing. Our conversation now turned upon medicine, and I was offered three camels and nine sheep if I would go into the desert on the following day, to cure a sick friend, but I had already become very suspicious of our William of Deloraine.

3rd May.—10th day. We pursued our route: early this morning met several strolling villages—passed over a large plain of verdure, on which were grazing an immense herd of camels—they are all marked, and belong to tribes far and near.

About two o'clock we came to an encampment, where it was resolved to rest ourselves. One of my guides, in taking off the luggage, placed my gun in such a situation, *intentionally*, that unless I had snatched it up, the camel would have knelt upon it, and broken it. The chief came out to

welcome us, and led me into his tent, he then stooped to the ground, and spreading out the bosom of his shirt, said to me, "Son of my uncle, if thou hast nothing else to sleep on, thou shalt rest thee here." He then prepared the coffee, and went to the tents of the females for a sheep. As soon as it was killed, skinned, and boiled, it was chopped to pieces, put into a large wooden bowl, and placed in the midst of us; our table was a sheep-skin, and this served also for wearing-apparel. Our host commenced by helping himself; and having thus convinced us that he could recommend it as not being poisoned, we were desired to partake; bread and vegetables—knives and forks are not in use in this part of the world, and we made our repast, a l'Arabe, my bosom friend taking particular care whenever he pulled forth a piece of fat to throw it into my lap. During the operation two others joined the party; I had observed them coming across the desert from a long distance—they had come straight to the right tent, and as soon as the feast was finished they departed in an opposite direction. Imagining them to be strangers, I enquired concerning them of my host; he told me that they were travellers*, who casually passing, had seen our camels halt, and *therefore* knew that a sheep would be killed,

* These men had nothing with them but a cap, a shirt, a belt, a spear, and a pair of sandals each.

and that they would be welcome;—he had never seen them before; but he also expected, through whatever tribe he passed, to be furnished with food.

While the camels were being reladen, mine host was called forth by our William of Deloraine, and when he returned, he said very archly, "there is yet one lamb to be killed." I immediately concluded that we were betrayed, as Christians; and the fact was proved, by mine host requesting beck-sheesh: he modestly hinted that the turban from my head would be very well received; he became very importunate, but when he did repeat "there is yet one lamb to be killed," he did it in such a manner as if he knew the fate of Judas, and remembering that we had dipped into the same dish. He had previously told me that our journey would be terminated on the following morning, and I promised him that if he would become our guide, and fulfil our expectations, I would reward him for *that*. He put on his spear, and we pursued our route.

Saw several tortoises—arrived, about seven o'clock, at the edge of a wide river bed, nearly dry; we were here equidistant from Hellaale (Hebron), and from Gaza, the former N. the latter W. and which would I prefer—Gaza.

Forded the stream—encamped for the last time—this part much infested with thieves—our

luggage is heaped up all together—and our camels and ourselves form a guard around it.

4th May.—11th day. By dawn I had compelled every body to be ready—entered on a cultivated plain—disturbed a herd of gazelles at their morning amusement among the corn—approach an encampment of Bedouins—their tents are pitched in circle—this is the first attempt at regularity that I have yet seen—it almost denotes a different race of people—three of our guides go forward, and request permission to pass—granted—and we pursued our way—arrive at the top of a ridge of hills, and behold the ocean!—This was, perhaps, the most grateful moment that ever I experienced. I had been journeying in a desert, and now beheld the noblest feature in nature; I had been exposed to ceaseless danger; and henceforth my safeguard is the flag of my country; I had been friendless and alone, and there is now but one step to England. The sons of Africa, mounted on the Alps, felt not such delight in surveying the plains of Italy, as I now felt in looking on the vale of Ascalon. The harassed Greeks, whose every step was toil, and every thought was woe, knew not such rapture when first the sea burst upon their view, as I now felt while gazing on the ocean that invited me to my country, and the waves of which were dancing round my home.

The vale of Ascalon is enamelled with flowers;

among others, our garden pink assumes the place of daisies. A large herd of camels were grazing at some little distance: two of our guides ran towards them, and finding one with a wooden bowl hanging to its side, they milked the animal, and drank, and replaced the vessel: this custom embraces a reciprocal advantage. In the mean time I was hurrying forward, when on a sudden my camel stopped short; I spoke to it, but without effect; I goaded it gently, but in vain; at length I struck it, and it immediately threw itself viciously upon its side, flinging me with considerable force. My guides ran up; not to assist me, but to see if their camel was hurt; and told me, without hesitation, that if I had not paid so much money for the use of it I should have paid in person; that a camel was of more service to an Arab than the life of a Christian, and that I might comparatively with impunity have struck their wives and their children. This was the camel that had been sprinkled with holy dust; and the cause of our quarrel was, its refusal to pass by a small snake that lay coiled up in the path.

When within half a mile of Gaza, our Arabs drew up under a bank, and told me that their agreement was at an end. They refused to go into the town; and if we had taken the route to Jerusalem they would not have entered Hebron, for they did not belong to Syria, and the chamelliers of the country would punish them for robbing them

of their livelihood: the Maltese must now be sent to the bankers for their money, and for animals. There might be other reasons also for their refusal. The man who had joined us last came to me in a very cringing manner, begging that I would not order him to be bastinadoed, instead of having becksheesh; I then assured him that I was *not* a Turk. He told me that, in paying four thousand paras for each man and camel from Mount Sinai to Gaza or Hebron, I should pay four times too much, that the proper charge was one thousand. The monks in the convent had assured me, that four thousand were very moderate; and they did so not perhaps because they were Greeks, but because they were afraid to contradict the Arabs. It is the fashion for every traveller, judging as he does from the casual circumstances that occur under his own eyes, to condemn all Greeks together. Can this be just?—I certainly do not know a single trait why they should not—nor would I undertake to find three good men amongst them, to save the nation!

Giovanni had special orders to inquire for a passage to England or any part of Christendom, and to bring with him the money, which he took with him for that purpose, to pay the Arabs according to agreement. During his absence I surveyed the environs of Gaza; it is surrounded with gardens, and these are much better defended than ever this

city of the Philistines was, in the time of Samson. A hedge of the Indian fig-plant (fico d'India) is impenetrable to either man or beast; every leaf is so studded with thorns that it draws blood at the touch.

It is supposed that the leaf used by Adam and Eve, in this neighbourhood, is that of the sycamore or wild fig. The common fig grows here in great abundance; and it is curious to observe, how much the form of the leaf resembles that of the human hand.

Giovanni returned after an absence of three hours; there was not a sail in the port of Gaza, and it was with considerable difficulty that he had succeeded in finding four mules and a guide to conduct us to Jaffa. He had seen five travellers, passing under the names of Englishmen; but not one of whom could speak a word of the language. Our route hither from Mount Sinai, I should calculate at two hundred and eighty miles: we were actually on the journey ninety-four hours, during the eleven days. The animals arrived, I satisfied my guides, and bade them Salamm. We left Gaza with only one guide: this looks like safety. Mr. Henry Hobhouse had travelled through the country, and informed me, that it was so free from danger; that one might walk with gold upon one's head; in the interchanges of friendship and accommodation that take place among travellers in a

desert, I presented him with my pistols. Met the Syrian patrole, twelve men well mounted and carrying long lances with pennants to them, like those of the Hulans : such police, and so many in party to go about doing good, alter my ideas as to the safety. The first man we meet is heavily armed ; sword, pistols, and gun : I salute him, as I have been accustomed to do, with "Salam alekum," Health or Peace to you. He knows me to be a Christian, and returns for answer, not "Alekum Salamm," but "Courage." My guide informs me, that in this country I must not give the Mohammedan salutation ; that if I do so to a strict Mussulman, he has a *right* to spit in my face or even to shoot me ; and that if he did happen to return my salutation, and was afterwards to discover his mistake, he would insist upon my revoking or returning the "Peace," that he had given me. This is the law ; and it was upon this that the Cahir Bey issued the sanguinary proclamation*, on finding that he had saluted a Christian. Even our Saviour, in opposition to the general tenour of his doctrine, says, "And if the house be worthy, let your peace come upon it ; but if it be not worthy, let your peace return to you."

About sun-set we arrived at a wretched village, four hours distant from Gaza ; and here my guide says that we must pass the night : I urge him to pro-

* See p. 201.

ceed; but he refuses, alleging that after dusk the road is not safe. I was easily inclined to believe him, for I had already observed that every man we met was heavily armed. The road hitherto, with the exception of a wood of olive trees, has been dull and uninteresting; the people so uncourteous as not to return my salutation, and I had therefore assumed Turkish pride and austerity.

We are conducted to the village Khan. He who expects to find a town at every ten miles, with relays of horses, a warm welcome at an inn, an inviting landlord, and a tempting larder, will be wofully disappointed in Syria; if he can travel eight hours per diem, if he finds four walls to protect his baggage, the top of a house to sleep on, and an opportunity of satisfying his hunger by both begging and paying for his bread, he ought to be agreeably surprised. The poverty and paucity of travellers prevent the use of relays, inns, and larders: the people of our resting place are so unaccustomed to sell, that there is nothing for sale; the khan is a rough stone-house fitted up with stalls like a stable, and displays no little bestiality: the roof of a house would be the most desirable lodging in point of safety, salubrity, and cleanliness, but for this night we have no alternative. We were scarcely installed, when a man, passing by the opening, for there is no door, said in a whisper, "Strangers, beware." He soon after returned with some bread, and told us

to be on our guard against thieves: the inhabitants of this village are all professionally Mohammedans, but many of them secretly Christians.

The night passed without any alarm. In the morning my guide was afraid to leave the village before it was quite light. In seven hours we arrived at Jaffa: the gardens are less wild, and in that respect less beautiful than those of Rosetta; here every thing betrays a scrupulous attention to meum and tuum, but to see apricots, figs, and oranges hanging over the sea, is to be reminded of Mola di Gaieta, and to be delighted.

Arrived at the town gate; the sentinel demanded my firman. The one that I had expected was not yet arrived from Constantinople, and I could not enter without leave. The governor was at that moment asleep, and it did not please him to wake till I had been detained there more than three hours. In the mean time I sent to the English vice-consul; his son was so obliging as to come himself, but being dressed as a rayah, and in very little authority, he could render me no assistance: at length the permission having arrived, he led me to his own habitation. This, as a house, is worse than the khan as an inn, but Buonaparte has put up with it: it is moreover situate close to the sea, and I consider the sea as always delightful, while I am on shore. The name of the vice-consul is Damiani in *Italian;* he converses in French; he is hospitable, though

his house is poor. His dress is a la longue, but that part of it which covers his head is a triangular hat, built originally for an officer of the navy; "this," said my host, "is English; I sent for it from London *many* years ago." Its appearance at once proclaimed its service and its antiquity; he is equally proud of his English hat, and the honour that he had received from Buonaparte; with the latter alone he found some fault. "Ah," he exclaimed, "the arrival of the French robbed me of my all; and Buonaparte, as he sat where you now sit, made me promises that never were fulfilled." He then amused me with an anecdote concerning a Turkish saint. It appears, that a naked man infests the streets of Jaffa; he is held in such veneration, that the governor himself rises at his approach, and the women bow down before him. He had once taken the liberty of insulting a Christian female, and the "intrepid Damien" resolved to punish him. Knowing that a Turkish saint is considered an idiot not having the gift of speech, and that his sanctity that covers his sins is also the only covering that he has to his body, his secret enemy enticed him into his garden, and here he bastinadoed him to such a degree that the *fool* has ever since avoided the sight of a Christian.

A small fortification which has hitherto been called English, in compliment to Sir Sidney Smith, has lately received a new name; and any one dar-

ing henceforward to call it by its proper one is to be punished with *death.*

With Antonio Damiani, the deputy vice-consul, I passed some hours in his garden. I had taken my gun with me; several times, when I am certain that I could have hit my mark, it flashed in the pan. We drew the charge, and we found that sand had been substituted for the powder! how it came there I cannot positively say. My guides had, on two occasions, put themselves very faithfully in order of battle; and each of these, when we certainly had a right to fight, ended in a game of brag, but perhaps they did not consider me qualified to carry a gun; for when at Nahkly I was taking aim, one of my own party turned it aside: he had also endeavoured to break it, by placing it under a kneeling camel. It had so happened, that I had never once attempted to fire it from the time that I had loaded with ball at Nahkly: though I had constantly looked to the priming and rebeat the charge; perhaps they stole the powder, because it was English.

Caught one of those elegant and extraordinary animals, the chamelion; green is its natural colour, as it lives among trees; and, as far as I could ascertain, its power of changing is limited to variations of that colour, viz. to so light a green that it might be called yellow, and to so dark that it might

be mistaken for blue. I have *heard* of one turning red.

Jaffa is celebrated for the water-melon, which it exports to all parts of the Levant. It is supplied with corn from Egypt; a few small boats are in the harbour, and Giovanni, who has a presentiment of evil, refuses to accompany me to Jerusalem, and has taken his place on board a vessel to Damietta. I am furnished with an order to avoid payment of poll-tax in passing the village of Abou Gosh, and for the same immunity at entering the church of the Holy Sepulchre. Nicholai, three mules, and a guide, are in attendance. The distance to Jerusalem might easily be performed with even such animals in one day, but we are to *sleep* at the convent at Ramlah.

We stop to water at a handsome fountain, erected by the wayside at the bequest of some pious Mussulman—this is charity equally serviceable to the rich and to the poor.

Arrived at the convent of Ramlah, alias Arimathea: one solitary monk is both master and servant; if he was to run away to his own country he could only be excommunicated, and even then purgatory would be doubtful, which it is not in his present residence. Here is no housemaid, and the bedrooms teem with five varieties of vermin.

During the remainder of the route there is no-

thing remarkable, but the side of a mountain covered with roses. The country now presents a surface of rock, like that in the neighbourhood of Syracuse, and suddenly we come within sight of Jerusalem. The town is walled; we enter by an undefended gate, and arrive at the Latin convent without having seen a human being. The monks come out to welcome me, and I am conducted to a small dark room, which seems to have been the first punishment inflicted upon all pilgrims, the door is well carved with the names of those who have been imprisoned in this black hole.

CHAPTER XXIII.

JERUSALEM.

JERUSALEM is called, even by Mohammedans, "The Blessed City*"—the streets of it are narrow and deserted—the houses dirty and ragged—the shops few and forsaken—and throughout the whole there is not one symptom of either commerce, comfort, or happiness.—"Is this the city that men call the Perfection of Beauty, the Joy of the whole Earth†?"

The town, which appears to me not worth possession, even without the trouble of conquest, is walled entirely round, it is about a mile in length, and half a mile in width, so that its circumference may be estimated at three miles: in three quarters of an hour I performed the circuit‡. It would be difficult to conceive how it could ever have been larger than it now is; for, independent of the ravines, the four outsides of the city are marked by the brook of Siloa,

* El Gootz. † Jeremiah.

‡ By the regular foot-path outside the walls 5320 paces—45 minutes.

by a burial place, at either end, and by the hill of Calvary; and the hill of Calvary is now within the town *, so that is was formerly smaller than it is at present. The best view of it is from the Mount of Olives; it commands the exact shape, and nearly every particular, viz. the church of the Holy Sepulchre, the Armenian convent, the mosque of Omar, St. Stephen's gate, the round-topped houses, and the barren vacancies of the city. Without the walls are a Turkish burial-ground, the tomb of David, a small grove near the tombs of the kings, and all the rest is a surface of rock, on which are a few numbered trees. The mosque of Omar is the Saint Peter's of Turkey, and the respective saints are held respectively by their own faithful, in equal veneration. The building itself has a light, pagoda appearance; the garden in which it stands occupies a considerable part of the city; and, contrasted with the surrounding desert, is beautiful; but it is forbidden ground, and Jew or Christian entering within its precinct, must, if discovered, forfeit either his religion or his life. Lately, as a traveller was entering the city, a man snatched part of his luggage from the camel, and fled here for shelter. A few days since a Greek Christian entered the mosque; he was a Turkish subject, and servant to a Turk; he was invited to

* See Chateaubriand.

change his religion, but refused, and was immediately murdered by the mob. His body remained exposed in the street, and a passing Mussulman, kicking up the head, exclaimed—"That is the way I would serve all Christians." One of the methods of justifying an assault, and of extorting money, is by swearing to have seen a Christian in the mosque, or to have heard him blaspheme the Prophet; and false witnesses to the fact are very readily found. In my ascent up the Mount of Olives, a slave amused himself by pelting me with stones; and, on proceeding to punish him, my attendant called me off from the pursuit, and told me that Blackee would probably swear to having heard me blaspheme the Prophet: and slaves are doubly protected—by the laws, and by their masters.

The fountain of Siloa is so inconsiderable, and water altogether so scarce, that when my friend, Mr. Grey, inquired the way to it, the person refused to tell him, giving him as a reason—"You will write it in your book, and I vow to God that we shall have no water next year."

The tomb of David is held in great respect by the Turks, and to swear by it is one of their most sacred oaths. The tomb of the Kings is an inconsiderable excavation in the rock: three small chambers, in which are receptacles for the coffins; the lid of a sarcophagus, of tolerable work-

manship, remains yet unbroken, as also a stone door. In the Aceldama, or field of blood, is a square building, into which are thrown the bones of strangers who may happen to die here. This side of the mountain is pock-marked with sepulchral caves, like the hills at Thebes: concerning these, Dr. Clarke has made mention. The burial-place of the Jews is over the valley of Kedron, and the fees for breaking the soil afford a considerable revenue to the governor. The tomb of Jehoshaphat is respected; but at the tomb of Absalom every Jew, as he passes, throws a stone, not like the Arab custom in so doing to perpetuate a memory, but to overwhelm it with reproach: among the tombs is one having an Egyptian torus and cornice, and another surmounted by a pyramid on a Grecian base, as if the geniuses of the two countries had met half way. There is, however, nothing so disagreeable in *these* combinations, as in the *deviations* from architecture by Mr. N. The burial-place of the Turks is under the walls, near St. Stephen's-gate: from the opposite side of the valley, I was witness to the ceremony of parading a corpse round the mosque of Omar, and then bringing it forth for burial. I hastened to the grave, but was soon driven away; as far as my *on dit* tells me, it would have been worth seeing: the grave is strewn with red earth*, supposed to be of the Ager Da-

* At Pisa is a burial-ground, part of the earth of which was brought from the neighbourhood of Jerusalem.

mascenus, of which Adam* was made; by the side of the corpse is placed a stick, and the priest tells him that the devil will tempt him to become a Christian, but that he must make good use of his stick; that his trial will last three days, and that he will then find himself in a mansion of glory, &c.

The church of the Holy Sepulchre is a small, unworthy building: it is held in respect by the Turks, inasmuch as they allow that our Saviour was a holy *man*, and it is guarded by them, as they derive great benefit by a poll-tax levied upon pilgrims at admission. It is the scene of hypocrisy, brutalization, and contention. The miracle of calling fire from heaven is more palpable, and is more unpardonable, than the melting of the blood of St. Januarius†: the orgies that take place upon the occasion, are worse than Bacchanalian, and the hatred existing between the Greek and Latin Christians is diabolical: there was lately an attempt to massacre the latter in the very church. The Greeks, having most money to pay the governor, have the greatest possessions in the building, and they have at present immured the tomb of Geoffroi: every stone is contended for by rival parties, and becomes a source of wealth to Mohammedans. The Jew may not presume to enter even the court-yard of the temple; I saw one unfortunate wretch dragged in, and, before he was kicked out, he was severely beaten by both Chris-

* Adam is the Turkish word for Man. † At Naples.

tians and Turks. These outcasts are so thoroughly despised, that an angry Arab will sometimes curse a man by calling him, "you Jew of a Christian."

The *on dit* that conducted me through the regular routine pointed out first the via dolorosa, by which our Saviour carried the cross; and here was the house of Pilate; and here was the prison of Peter; and, among various identical *places*, were those, where Stephen was stoned, where Judas betrayed his master with a kiss, where our Saviour composed the Lord's Prayer, and whence he ascended into heaven. But there is no box of sweetmeats, no museum of relics; no Virgin's garment, as at Aix-la-Chapelle*; no part of the crown

* Among the relics exhibited at Aix-la-Chapelle once in seven years are "la robe blanche dont la Sainte Vierge étoit revetue dans l'etable de Bethléem lors qu'elle mis au monde le Sauveur." "Les langes ou maillots dont il est parlé au 24 chapitre de Saint Luc." "Le linge dont Jésus fut ceint sur la croix lorsqu'il mourut pour nous. Les marques de son sang précieux y sont visibles."

In the churches at Rome, it is customary to hang up a list of its riches. During my pilgrimage, I copied among others the following.—In the chiesa di S. Cecilia: part of the cross, part of the seamless vest, two thorns from the crown of thorns, part of *the* sponge, part of the virgin's veil, her milk, and her chemise; the vest of Joseph, and the point of his staff; two teeth and a bone of St. Peter; seven links of St. Peter's chain; tooth of St. Paul; chin of St. James; part of the head and two fingers of St. Thomas; and Mary Magdalen's great toe.

In the chiesa di S. Prassede, a tooth of St. Peter; a tooth of St. Paul; part of the Virgin Mary's shift; the girdle of our

of thorns, as in the church of St. Cecilia at Rome; no vessel full of the Virgin's milk, as in the Basilica di S. Croce. There is scarcely one visible object, excepting part of the pillar to which our Saviour was bound, and even this is rather to be felt than seen; you are allowed to touch it with a stick, and to see it if you can by a rush-light. I wished, but in vain, to discover if it were of the same material as that shown at Rome, and to which is attached the same account.

As in Greece there is not a remarkable hill without a fable, so in Palestine there is not a cave nor

Saviour; the rod of Moses; the reed and sponge used at the crucifixion; part of the heads of St. Peter and St. Paul; the image of our Lord, which St. Peter gave to Prudentius, the father of Prassede; the towel with which our Lord wiped his disciples' feet; our Saviour's swaddling-clothes; part of his vest without seams; three thorns of the crown; also the pillar to which was tied our Saviour at the flagellation: this is about two feet high, of black and white marble (Nero-bianco-antico).

In the basilica di S. Croce, in Gerusalemme: three pieces of the cross, the title which is written in Hebrew, Greek, and Latin; one of *the* nails of the cross; two of *the* thorns; *the* finger of St. Thomas; part of the money given to Judas; part of the veil and hair of the Virgin; a mass of ashes and coals, united into the form of a loaf by the fat of S. Lorenzo; earth of Mount Calvary stained with the blood of J. C; also a vessel full of his blood; and a vessel full of the milk of the Virgin Mary; part of the stone on which the angel stood at the Annunciation; of the tomb-stone of Lazarus; of Aaron's rod that budded; bones of Thomas a Beckett; one of the stones of St. Peter's house, &c.

a stone without some historical anecdote from the New Testament. The generality of pilgrims to Jerusalem are Greeks; they bring acceptable offerings, and are probably unable to read: and therefore the method of the cicerone to make them acquainted with the life of our Saviour is commendable; even the Old Testament is not forgotten, though Titus is: the pool of Beersheba and David's tower are still pointed out to believing pilgrims. There has been but little variation in enumerating the objects of curiosity for the last two hundred years, whether in Latin, Italian, French, or English: Quaresmius is the most copious and correct, old Maundrell the most unaffected, and Chateaubriand the most enthusiastic. The best description of the town is by Jeremiah.

A cave on the Mount of Olives is pointed out as having been the abode of the Apostles, and from this spot I took a drawing of Jerusalem: while at my occupation, some men commanded me to give up the paper, but they were not armed. An Englishman was found drawing near the walls, and carried before the governor, who immediately ordered him a pipe and coffee.

Made an excursion to Bethlem. The place of the Nativity is said to be in a small cave and under ground: it is lighted with silver lamps, and held in the same veneration as if it were really the place. It is curious to remark among the

females of this place a great likeness of features to those given to the Virgin ; but there is no picture to my knowledge, in which a due regard is paid either to the manners, the appearance, and the productions of the country. In the neighbourhood is a small chalk grotto, where my *on dit* told me the Virgin suckled her infant : the material of the cave is held in great veneration by the faithful, and is called "the Virgin's milk."

In Jerusalem I met with only one other traveller, Mr. Hyde ; we visited many things in company together, and among others a small chapel, erected on the very spot from which our Saviour ascended into heaven. The anniversary of that event was now to be celebrated. I confess that I was asleep during the greater part of the time ; but while my eyes were open I saw nothing different from common mass, and nothing equal to the catchpenny puppet representations of the Nativity and other sacred events, such as were once usual in England, and are still to be seen in the churches at Rome during the Christmas week.

The reservoir on this mountain deserves to be celebrated for its echo : it is superior, in my opinion to that of the Casa Simoneta near Milan. We amused ourselves here with a pocket pistol, till some Arabs running up complained that we should cause the building to burst ; paid them for permission to fire twice more : by an unfortunate

accident broke the lock of the pistol. In our descent down the hill we paused to rest ourselves, and I had taken my seat on the root of an olive-tree, when a slave insisted on my standing up; this I refused, and he then, pointing to a Turk that was advancing towards me, began poking me with his musket. My language was now becoming very intelligible, when the grandee desired his slave to withdraw, and, placing his finger upon his lip, came and seated himself between Mr. Hyde and me. He proved to be the Capo Verde, the Head of the Green Turbans, Representative of the Prophet, Governor of the Mosque of Omar, Lord Primate of all Turkey. No one is allowed to sit in his presence; and though I cared no more for him than for the Pope of Rome, yet I would have willingly complied with custom—he had not on a green turban. As soon as he had taken his seat he gently rebuked me, because there was some mixture of green in my trowsers; he then sent three slaves to his house for coffee: he wished to know if we had any English arms or gunpowder to sell, or even to show him. Our attendant had hidden the pistol in his bosom, and declared that we had none. He offered to give us either shawls or horses in exchange; he took the shawl from his own head, and sent for two horses from his stables; finding that these made no impression upon us, he began to talk about the mosque of Omar; he ex-

patiated upon its superiority above all others, and concluded by giving us a general invitation to his house; of this I promised to avail myself, not without some hope of entering the forbidden mosque, and, telling him that I was engaged for the following day in an excursion to the Dead Sea, we took our leave.

About eight o'clock in the morning a janissary was in waiting; having been repeatedly *assured* that there was "*no danger on this side Jericho,*" and scarcely believing that there was any on the other, I had resolved upon having no other attendant; I was at the same time provided with a letter to the governor of Jericho, commanding him to furnish me with an escort. As we were on the point of starting, Nicholai expressed a wish to see the Jordan; a horse was procured—he girded on his sword, and with my fowling-piece in his hand, we sallied forth. The route is over hills, rocky, barren, and uninteresting; we arrived at a fountain, and here my two attendants paused to refresh themselves; the day was so hot that I was anxious to finish the journey, and hurried forwards. A ruined building, situate on the summit of a hill, was now within sight, and I urged my horse towards it; the janissary gallopped by me, and, making signs for me not to precede him, he rode into and round the building, and then motioned me to advance. We next came to a hill, through

the very apex of which has been cut a passage*, the rocks overhanging it on either side. I was in the act of passing through this ditch, when a bullet whizzed by, close to my head; I saw no one, and had scarcely time to think when another was fired, some short distance in advance; I could yet see no one; the janissary was beneath the brow of the hill, in his descent; I looked back, but my servant was not yet within sight. I looked up, and within a few inches of my head were three muskets, and three men taking aim at me. Escape or resistance were alike impossible.—I got off my horse. Eight men jumped down from the rocks, and commenced a scramble for me; I observed also a party running towards Nicholai. At this moment the janissary gallopped in among us with his sword drawn; I knew that if blood were spilt † I should be sacrificed, and I called upon him to fly.

* Quaresmius, lib. vi. c. 2. quoting Brocardus, 200 years past, mentions that there is a place horrible to the eye, and full of danger, called Abdomin, which signifies blood; where he, descending from Jerusalem to Jericho, fell among thieves.

† Chateaubriand met with a serious adventure—I had been reading his Itinerary on the previous day. Ali (the janissary) se precipite dans le mele * * * enfin il tira son sabre et alloit abattre la tête du chef des Bedouins * * * que nous serions infalliblement massacres que c'etoit la raison pour laquelle il n'avoit pas voulu tuer le chef; car une fois le sang versé nous n'aurions en d'autre parti à prendre que de retourner promptement à Jerusalem.

He wounded one man that had hold of me; I received two violent blows, intended I believe for him; from the effect of one I was protected by my turban—I was not armed—the janissary cut down another Arab, and all the rest scrambled up the rocks, the janissary turned his horse and rode off at full gallop, calling on me to follow him, which I did on foot: in the mean time the Arabs prepared their matchlocks, and opened a fire upon us, but only few of their shots came very near. We had advanced about a league, when two of the banditti made a show of cutting us off. A sudden panic seized the janissary, he cried on the name of the Prophet, and gallopped away. I called out to him that there were but two—that with his sword and pistols, if we stopped behind a stone, we could kill them both; he rode back towards the Arabs, they had guns, and the poor fellow returned full speed. As he passed I caught at a rope hanging from his saddle—I had hoped to leap upon his horse, but found myself unable;—my feet were dreadfully lacerated by the honey-combed rocks—nature would support me no longer—I fell, but still clung to the rope; in this manner I was drawn some few yards; till, bleeding from my ancle to my shoulder, I resigned myself to my fate. As soon as I stood up, one of my pursuers took aim at me, but the other casually

advancing between us, prevented his firing, he then ran up, and with his sword aimed such a blow as would not have required a second; his companion prevented its full effect, so that it merely cut my ear in halves and laid open one side of my face; they then stripped me naked. These two could not have known that their friends were wounded, or they would certainly have killed me; they had heard me vote their death, and which we should in all probability have effected, had the janissary, a Turk, understood me. I had spoken to him in Arabic.

It was now past mid-day, and burning hot; I bled profusely; and two vultures, whose business it is to consume corpses, were hovering over me. I should scarcely have had strength to resist, had they chosen to attack me. In about twenty minutes Nicholai came up; his only sorrow was for my wound, and the loss of the sword, which was his own.—"You cannot live, Sir, you cannot live! they have taken away my sword; I asked them to give it back to me, but they would not." He then related his part of the adventure—ten men had beset him—his horse was not to be depended upon—the gun was not loaded; and there were many Arabs on every side, so that retreat was impossible. The janissary now came to our assistance, and put me on his horse; we passed by a rivulet of tempting water, but they would not allow me to drink,

though I was almost choked with blood. At length we arrived about 3, P. M. at Jericho.—The "walls of Jericho" are of *mud;* at a corner of the town stands a small stone building, the residence of the governor: within the walls of it is the town reservoir of water, and horses for eight Turks. My servant was unable to lift me to the ground; the janissary was lighting his pipe, and the soldiers were making preparations to pursue the robbers; not one person would assist a half-dead Christian; after some minutes a few Arabs came up, and placed me by the side of the horse-pond, just so that I could not dip my finger into the water; one of the soldiers, as he went forth, took the rug from his horse, and threw it to me as a covering. The governor armed himself, and the whole garrison sallied forth in pursuit of the banditti.—This pool is resorted to by every one in search of water, and that employment falls exclusively upon females—they surrounded me, and seemed so earnest in their sorrow, that, notwithstanding their veils, I almost felt pleasure at my wound; one of them in particular held her pitcher to my lips, till she was sent away by the Chous*, I called her, she returned, and was sent away again; and the third time she was turned out of the yard; she wore a red veil†, and therefore there was something unpardonable in *her* attention to any man,

* The Ostler. † The sign of not being married.

especially to a Christian, she, however, returned with her mother, and brought me a lemon and some milk. I believe that Mungo Park, on some dangerous occasion during his travels, received considerable assistance from the compassionate sex.

About sunset, the secretary* of the governor provided me with a shirt. I was then put into a mat, and deposited in a small dark cell, but even there I was not at rest, for a cat made two pulls at my ear during the night—it was a very Mohammedan cat †.

Early on the following morning, the governor informed me, that he had scoured the roads of the banditti; and that as there was no doctor in Jericho, every thing was ready to convey me to Jerusalem. He had furnished me with some of his own cavalry, and had added a few pedestrians from the town‡; I was then tied on a camel, like a dead sheep, the Turkish horsemen preceded me, and, scouting over the rocks, afforded, I doubt not, a very pretty scene; but I was complaining of the

* This man is a Christian, and the only one in Jericho. Mohammedans do not study the art of writing; and the office of secretary is generally performed by either Jew or Christian.

† The cat was the favourite animal of Mohammed, and the Turks have many anecdotes and superstitions respecting it—the cat is characteristic of the Turk.

‡ There are four hundred muskets in Jericho.

motion of the camel, of the ropes that bound me, and the want of covering, while at every step my wound opened and shut like a quivering door*. I begged to be transposed to a horse, but my guides refused to stop under pretence of danger.

Just as we came within sight of that narrow pass where the incident of the previous day had commenced, a number of Bedouins made their appearance; even in any place, the most gentlemanlike Bedouins look like robbers; we met, however, upon friendly terms, and at the point of meeting picked up a bottle of spirits belonging to Nicholai—it was soon drank by our new friends and the Turkish soldiers.

While talking over the bottle (heaven defend us from being too prolix), the Arabs told me they were now on their route to form my escort;

* The wound is "not so deep as a well nor so wide as a church-door." A French account of my adventure states, that the traveller received "un coup si violent au visage qu'il a peine a boire, sans que l'eau s'echappe de sa balafre!" To be tied on the back of a camel with hair ropes, and defended only by a shirt neither too thick nor too long, is indeed "roughing it;" to be without a companion du voyage is uncomfortable; and to be shot at alone is very unpleasant. Turkey is like a quickset hedge: nobody should expect to go through it without being scratched. Travellers in general make complaint, that the inhabitants of these countries are not so enlightened as Englishmen are: politicians would be very sorry if they were.

for that the news of my assassination * had reach-Jerusalem on the preceding evening; a man who had also been robbed by the same banditti in the morning, had been detained a prisoner till after I had passed; he was then liberated, and carried his report to the governor of the Blessed City, who had immediately sent a troop of horse to my assistance. Now, to a person wishing to enlarge his book, the very circumstance of the bottle might furnish volumes. The finding it at the place of attack, was in itself a proof that neither the soldiers of Jerusalem nor those of Jericho had been over anxious to discover the people of whom they pretended to be in search (they are but upon a par with the modern Roman videttes): the drinking it offered a curious contrast to those *holy* robbers who had evidently left it untouched rather than break the law of the Prophet. Mr. Whaley, on his road to Jerusalem, was attacked, and the conscientious robbers left a sack untouched because there was a ham in the mouth of it. When the Italian banditti were informed of the death of one of their prey (in 1819), they gave a priest some halfpence to say mass for him. In some parts the Arabs ask for brandy; here we perceive that even robbers will not touch

* I have made use of the word assassination which the Italians use as the Irish *kilt*.

it. How difficult is it for a traveller to describe the manners of a people!

Arrived at Jerusalem, I was scarely better off than at Jericho; true, one of the monks is compelled to profess the art of healing: but as he does not pretend to have studied it, one cannot place much confidence in him; however, he does not *sell* physic, and his prescriptions are considered so harmless that even Turks will take them, without compelling the doctor to make essay. He washed my wounds with wine and myrrh, and I shall ever acknowledge with gratitude the friendly attention of this good Samaritan.

Jerusalem is but a sorry place to be ill at; even a person in health has no reason to complain of comfort. I was obliged to live by suction, and at every meal had to thank Macdonnel for a cargo of sago, with which he had providentially supplied me. My wounds required little else than green leaves, but even these it was sometimes impossible to procure; so effective is the curse upon Jerusalem, that no leaves suitable either in size or nature, grow here or in the neighbourhood. I obtain them from Jaffa, thirty miles distant.

In the course of a few days, some of the banditti, who had not shared in the spoil, impeached their fellows; at the same time stating, that all the stolen goods were at Gaza, twenty

three hours distant. The governor sends to Damascus, six days distant in an opposite direction, to ask what is to be done? He is referred to the governor of Acre, and by him to Shekh Issa. Shekh Issa is the only person held in any esteem by the Arabs of the Dead Sea. He has himself a great respect for the English, and promises that all the things shall be restored, but he cannot punish the offenders; he however makes excuse for them, that they did not know me to be an Englishman, but mistook me for a Turk, and the Turks had lately robbed them of four hundred cattle. It appears, by report, that two hundred was the number of the banditti out for the day, but only twenty of them absolutely engaged; they were all Moabites, and consequently bad characters from time immemorial. Nicholai fancied that he recognised some of our friends between Mount Sinai and Gaza. Perhaps they did expect a great prize—they caught an Englishman—but he had no money in his pocket.

After a lapse of three weeks, almost all the articles were restored to me; the most remarkable of the exceptions were a small book*, my trowsers, and the *frill* of my shirt—the trowsers were partly *green;* the Arabs, not perceiving the

* The loss of this book I particularly regretted; it belonged to Mr. Hyde, and contained his journal to the Oasis; he had unfortunately lent it to me at midnight preceding, and it was accidentally in my pocket.

use of a frill, had imagined it to be a charm. I was now to be robbed a second time; the owner of the hired horse demands double its value, and swears that it was the price agreed upon. He then points to his green turban, and declares that the Judge would not doubt *his* word, and that he can easily procure witnesses; he concludes by observing, that he knows of no law but that of *eating* Christians. Then comes every one who had been instrumental in the restitution, to demand beck-sheesh, viz. the banditti who impeached; the secretary who wrote, the soldier who carried, the letter; the musselim who received the goods, the messenger who brought them to me; those who saw the things, those who did not see them, and the governor-in-chief, who thinks only of beck-sheesh.

The monks are frequent in their visits; and sometimes entertaining, but generally troublesome, in their conversation; the endless topics are, the poverty of the convent, the extortion by the Turks, and persecution by the Greeks. By their account the Greek Christian is a greater enemy to the Church than the Mohammedan is; he is more bigotted to his own opinions, and guilty of crimes and miracles; but the Roman Church never attempts to impose upon its followers, and its chief glory is never to deceive, and never to be deceived!—Thus they seem to think that an En-

glishman has both the hands and ears of Midas. I kept my bed twenty-eight days, and at length became so tired of that and of the tales of the convent, that I determined to go. The superior presented me with a certificate of my having been a pious pilgrim—and as I was unable to put my feet to the ground, I was carried down stairs and placed upon my horse, and it was with no little pleasure that I bade adieu to "The Blessed City."

CHAPTER XXIV.

DEPARTURE FROM JERUSALEM — RAMLAH — CUCOMMIN — NAZARETH — ACRE — TYRE — SIDON — BAROOT TRIPOLI — CANNOBIN — BYSHERRY — BALBECK — BAROOT — CYPRUS — KAKAVA — RHODES — SCALA NUOVA — EPHESUS — SMYRNA — ATHENS — HYDRA — CONSTANTINOPLE — VASILIKOS — VARNA — BUCHAREST — VIENNA*.

It was nearly sunset when we left Jerusalem; and about four o'clock in the morning, when we arrived at Ramlah. In passing by the village of Abou Gosh, we were attacked by the videttes to pay safety-toll or to show our firman of immunity. At Ramlah I found myself so overcome by cold and fatigue that I was obliged to keep my bed two days, notwithstanding the quantity of vermin.

With considerable difficulty I found a man to conduct me to Nazareth. The guides of this place are all Mohammedans. The Rhamadan had commenced, and this Turkish Lent prohibits the

* The long title to this Chapter is given principally to point out my route.

faithful from eating or drinking, or even smoking, between the period of sun-rise and sun-set; they are, consequently, unwilling to aggravate their privations by labour. However, the road we purposed to take was not much frequented, and we accordingly set out for Cucommin. In about four hours we halted at a large pool, surrounded by very fine plants of the papyrus, the first that I have seen since quitting Syracuse (being still in doubt as to the three-sided rushes at Mersey). We soon afterwards came to a field of water-melons, where we feasted. My guide began smoking; he did not care one para for the Rhamadan; but he had, unfortunately, been observed by some one more zealous, who took the trouble of running up to abuse him. He immediately put away his pipe, nor did he again transgress the law during the remainder of our journey.

The sun was sinking rapidly as we approached Cucommin; many of the inhabitants were assembled on the mounds, surrounding the town, anxiously awaiting that happy moment when they might be allowed to break their fast. This Turkish Lent must, in many cases, compel the *religious* to sleep all day—they carouse all night.

Cucommin contains a great number of Mohammedans, but not one Christian; I was, therefore under the necessity of applying to the governor for a lodging; he asked me if I had a firman.

—I had lately received one from Constantinople, and with no little confidence replied, that I had one from the Gran Seignor himself, at the same time I displayed a large glossy folio, the signature alone of which would cover half a page of letter-paper, and glittered with mica; it was addressed to all the authorities throughout Turkey, and cautions them "not to despise the sublime signature;" this he looked at, asked if I had any other, and, on my replying in the negative, he told me that if I had had one from the Pasha of Acre he would have given me up his house, but as it was "I might sleep on the outside." My luggage was actually deposited under his window, but a Turk took pity upon me in my illness, and provided me a room.

We left Cucommin on the following morning, and, at the end of seven hours' ride, dismount at Nazareth.

At Nazareth is a Latin convent, a large building very commodious for travellers who choose to get there to see a small chapel called of the Annunciation, and built over the identical spot where the angel appeared to Mary. Here is also shown the shop of Joseph the carpenter. The men wear that glory of a woman, long hair, and, like Samson, are very proud of their strength: they pretend to hold Turkish prowess in contempt. What interested me the most was, an orchard of fig-trees; the trees themselves appeared large and healthy,

but there was not a leaf amongst them even in this time of summer: the locusts had been there the preceding day.

Nazareth did not detain me long. On the following morning I pursued my route to Acre, there I kept my bed three days, save that once I ventured on the top or gazebo of the convent where I lodged. I had scarcely shown myself ere some men, repairing a neighbouring house, pelted me back again. The English vice-consul, Il Signor Malagamba (Anglice, bandy-legs) was scarcely more civil. I was ill, and a stranger, living under the same roof with him, he might have paid me a visit: as he did not, I took the liberty of requesting the pleasure of his company. He abuses the English, because he is not allowed a salary; yet he has nothing to attend to, for English ships never come into the harbour—nor would he be at the expense of hoisting the British flag upon his consulate if he were worth millions; but he uses it in his commercial transactions, and has just forwarded an application to our new ambassador at Constantinople for a continuance of that privilege *. Of course, every body hates all deputies and secretaries: Sonnini, chap. vii. speaking of the consuls in the Levant, observes that many a one fears "l'approche de l'observateur assez clair-voyant pour s'apercevoir de son ineptie et quelquefois de quelque chose de

* He is since deposed.

pis:" and again—"Quelques consuls du nombre de ceux qui comme le disoit Voltaire se croyoient des consuls Romains," &c.

My first day's journey from Acre was to Sur, where I was hospitably received by the Greek Papa, or, as he calls himself, Bishop. His palace contains three or four rooms, and is always open to travellers—he is oppressively civil. Sur is the ancient Tyre, "Queen of ships;" the harbour is very shallow, and very rocky—there were a few small boats in it. I spoke to a solitary fisherman, who was whiling away his time at the water's edge—it did not answer to catch fish every day.

My next journey was to Saida, alias Sidon, where I intended to have passed the night; but, though it is a considerable place, I was unable to procure a lodging. The only Frank belonging to the town was the French Consul, and he was absent from home. Lady Hester Stanhope resides in the neighbourhood, but she is notoriously averse to visits from the English; in this dilemma, rather than sleep sub dio, I resolved to pursue my route. My own horses had fallen ill—my guide furnished me with asses.

We left Saida by moonlight; our ride, as long as it continued by the edge of the sea, was delightful. We halted a few hours at a ruined khan, and, about twelve o'clock on the following day, arrived at Baroot; my Jerusalem poney proving

itself, if not equal to a horse, at least superior to a Sicilian mule.

Baroot is a small dirty town, the people of which are reputedly insolent to Franks; I cannot say so from experience; for, whenever I did manage to crawl out, they always made way for me—perhaps they thought that I had the plague.

The road from Baroot to Tripoli, leads between the sea and Mount Lebanon, and is as pleasing as such noble objects can make it. My guide was a regular dram-drinker; and, whenever an opportunity presented itself, he expended half a farthing for a whiff at a pipe, and sometimes added another para for a cup of coffee. I have already remarked, that the word eisherab signifies equally smoking and drinking; the fumes in either case have nearly the same effect. The first word that a Turk acquires in a foreign country is tobacco—the pistol ramrods often contain tongs wherewith to put the fire on the pipe.

Tripoli is a place of trade; there is a manufactory of silk shawls, which are principally worn by the Albanian soldiers, on gala days; the ends are chequered like the plaid—an additional feature in the similarity between the Albanian and Highland costume *.—Saw the Arabian horses collected for the King of France—the price of the dearest was under forty pounds—

* See page 67.

of the best, was under thirty. Kinneir states, that 1200*l.* was refused for a mare at Aleppo—nobody, of consequence, rides any thing but mares. The Turks are very superstitious regarding their horses. One of the Mamaluke Beys, on the day of the massacre at Cairo, predicted some calamity, because his horse neighed, and refused to advance. The French Consul of this place amuses himself and friends by occasionally printing and publishing a newspaper *. The principal rooms in Tripoli are kept tolerably cool, by a jet d'eau playing incessantly in their centre.—We found many tortoises in this neighbourhood.

Pursued my journey, ascended Mount Lebanon, rested a few hours at the romantic convent of St. Antonio, thence onward towards Cannobin, descended into a valley, or, as it might more properly be called, a cleft of the Mount. In this retreat resides a Greek patriarch, a venerable and hospitable man; breakfasted with him, but declined all further invitations on hearing that my friend Grey was established within a few hours' distance at Bysherry: found him in his tent pitched under a pergolo. Bysherry is a populous village, surrounded by mulberry-trees, and trading in silk. In the vicinity is a Carmelite convent, partly built and partly excavated in the native rock: it is inhabited by one monk, a Genoese, who having

* See Appendix.

contrived to exist seven years as a missionary amid the unhealthiness of Bussora, and having no call to his own country, was still labouring in his vocation: his neighbours are Christians, the air is fine, the scenery beautiful, and the country fertile; he is as happy as it is possible for a single man to be: he is loved for his inoffensiveness, esteemed for his medical talents, and courted for his giving absolution. The villagers call upon him to bless their trees, and whatever fruit is produced by his own they steal. Established under the windows of the convent, Mr. Grey was anxiously awaiting till the period should arrive when he might travel without danger of fever: to fly also from that periodic plague of the Syrian coast, an Italian doctor had removed his quarters from Tripoli to Bysherry, and the shekh of the village, a man of some consequence, comprised our acquaintance. The doctor, myself, and servant, hired mules and set out on an excursion to Balbec. In about an hour and a half we stopped at the cedars of Lebanon; a clump of trees considerable only from the name: seven of them are strongly stamped with antiquity, the largest is in girth $18\frac{1}{2}$ feet, the others appear like young fir trees This grove was, till of late years, the annual resort of the inhabitants of Mount Lebanon, for religious purposes, and, like the church of the Holy Sepulchre or the temple of Venus, the scene

of the greatest debauchery*. Venus is the ancient deity of this region; but where has she not been? whether called Astarte, Isis, or the Moon, as Adonis is Ruler, Osiris, and the Sun. The former inhabitants of this country held their women in common, and probably many of their customs are still retained in the mysterious tenets of their successors, the Druses. Leaving the cedars, we passed over the mountain, our track being for a short distance through snow (July), we arrived about sunset at a deserted building called the Red Convent. There we passed the night, and would have proceeded early the next morning, but our guide had not said his prayers, and he refused to move till he had; he was by religion a Maronite. On quitting the convent, we entered immediately on a flat plain, probably the ancient "garden of Lebanon," it is about nine miles in width; and, proceeding directly across it, we arrive at Balbec.

Balbec, "the City of the Sun," is fully described by Wood. The most striking object among these magnificent ruins is the fragment of an edifice, of which only six pillars, supporting part of the architrave, now remain. It is not so remarkable for size as for elegance; but is such as any lover of the picturesque, who might wish to build ruins, should be glad to imitate. In a neighbouring edi-

* For the same reason the temple of Venus, situate on the river Adonis in this vicinity, was destroyed by Constantine.

fice is a layer of stones, fifteen or sixteen in number, each of which is more than ten feet in breadth, thirteen feet in height, and in length from thirty-one to thirty-eight feet: near at hand are three other stones, and each of these nearly equal to three of the others just mentioned, being from sixty-two to sixty-four feet in length; they are placed as nicely together as if they had been only bricks. In the quarry is a stone much larger*; it is unfinished, and perhaps on that account more imposing: we fancy that it is a work in hand. Even the Egyptians did not use such extraordinary masses in their buildings: the pillar of Pompey and the obelisks of Lugsor are objects certainly more surprising in their bulk, their workmanship, and their erection; but they were objects expressly for show. Solomon's house of Lebanon was remarkable for the size of the stones used in its construction.

The modern town of Balbec in point of population ranks highly, though we in traversing it did not see a human being. Our guide led us to a

* It contains 14,128 cubic feet, and should weigh, were it Portland stone, about 2,270,000 pounds avoirdupoise, or about 1135 tons.—Wood.

It is not perfectly rectangular, which may account for variances in the measurements given:

Wood says,.....	70 feet long...	14 — broad...	14 5 inches deep.
Pocock,.....	68 —	...17 8 —	... 13 10 —
I made it only,...	65 —	...13 6 —	... 14 6 —

deserted convent; and we had been some time busied in cleaning it, when a man made his appearance. He told us, that the governorship of the town was contended for by two * people, both usurpers; that all the males had gone out to battle; and that whichever party should prove victorious we should undoubtedly be robbed; he also urged our departure on another account, viz. the impossibility of procuring food. My companion who had been a lawyer in Italy, which place he had left from some known cause, and who now continued the art of bleeding in this country as a medico, immediately offered his services to all invalids, and desired the stranger to proclaim his arrival. We were soon beset by women and children; they were desired to bring us bread, in return for which they received advice. The doctor then prescribed certain quantities of eggs, milk, and honey: these luxuries were also procured; but I was sorry afterwards to believe that our patients had been deluded into an idea that these things were to have been mixed for themselves. We passed the remainder of the day among the ruins, and at evening returned to the convent. The convent is a small low building divided into two courts; we barricadoed the regular entrance: my servant and guide slept in one room, and my companion and myself in another. I had been so luxurious in

* See Appendix.

consequence of my recent illness as to bring my bedding: the doctor contented himself with the custom of the country, and reposed upon a rug. In the night I was awakened by my neighbour squeaking out in the true Italian tone, "Chi é!" a lamp was burning in our room; I saw a man at my feet, I started up, the man fled, I pursued, but he escaped over the roof: my friend and servant did not join me till too late. I suspect the thief to be the same man that had predicted our being robbed: he must have known that I was unarmed as well as undressed, and ought to have killed me, but "conscience makes cowards of us all."

The Arabs are a set of thieves as cunning but as fearful as foxes; a race of gascons, whose valour consists in words; they start suddenly, draw their dirks, but, the game of brag soon over, they are as suddenly composed. I saw many instances of cowardice amongst them, and but few of bravery: their conversation rests upon gunpowder, fire-arms, sheep, corn, water, feuds, murder, and tobacco. The ignorance of the Arab is the greatest impediment to the researches of the traveller; his blindness is thickened by his avarice, and judging by himself and his oppressor, he imagines that every one else seeks only for gold; that the botanist culls no herbs but such as impart the golden dye; and that the mineralogist searches for none other than the philosopher's stone. The Bedouins

are generally considered robbers, but I am not willing to think that they prove so as long as they can obtain an honest livelihood by their cattle. They are faithful where they pledge their faith, and charitable to those in want, but insatiable where they can obtain. They are reputed to be good soldiers, that is, their assistance is desirable—as Cossacks. They harrass and plunder, they dwell where they cannot be surprized, and retreat where they cannot be followed. They pay no taxes, acknowledge no king, and are in full possession of that Utopian blessing, liberty—a liberty in common with the wild beasts of the desert. They have no protector, they have no home. They are compelled frequently to traverse a pathless waste: with difficulty they find a scanty pasturage for their cattle and water for themselves ; and they pass their lives in one unvariable, unenviable desert. The Bedouin, if he pleased, could take the place of the Fellah, or the Fellah might adopt the life of Bedouin ; yet each prefers his own. The one would rather serve even a Greek, and have his home ; the other would not "serve in heaven ;" the former has more comfort, the latter less annoyance. Happiness is ideal, and pleasure is by comparison ; every race of man, and every rank of life, have an equal share.

We learnt soon after our return to Bysherry, that we had been followed several miles by a party from

Balbec. I had caught a severe cold, and was shortly seized with a violent fever, which confined me to my bed three weeks—my room was so damp as to be tenanted by scorpions, the first notice of which was finding one in bed with me; my only medicine was elder-flower water, this and the attentions of my friend and the monk restored me. Illness is very prevalent throughout Syria at this period of the year, owing probably to the heat, and the too free use of fruit; here is no gendarmerie to destroy the superabundance—the people live—or die—upon apricots.

We were one day surprised by a cloud of locusts; we saw them coming from a long distance everywhere attempting to settle, and everywhere driven away by the anxious, noisy peasants; they reminded us of a very thick snow-fall when the flakes are particularly large.

Grey, the monk, and myself, dined with the shekh; two or three Arabs were invited to meet us. We took our seats on the floor, a stool was placed in the centre, and on this was served the dinner: fifteen courses of single dishes, each increasing in savour, and in each a preponderancy of rice—plain rice, rice soup, rice and minced meat roasted in vine leaves, roast fowls stuffed with rice and almonds, rice and minced meat stewed in the body of a cucumber, &c. We commenced with a glass of brandy, and contrary to the Mohammedan ob-

servance of not drinking during meals; this innovation was often repeated. On one occasion a health was proposed, when straight a strong-lunged fellow, without either notice or entreaty, bellowed out a song, much to the satisfaction of the host, and the discomfiture of his English guests. We had also the privilege of drinking water; it was handed round in a bardak, a kind of earthen tea-pot, and it was requisite to pour the water into your mouth without touching the spout: this custom prevails in part of Spain. When dinner was finished the shekh's wife threw rose-water upon our beards. She was a pretty young woman, and had been remarkably officious in serving up the dinner; she then retreated into a corner of the room, and stood among the slaves and servants. On being informed who she was, I wished her ladyship to sit down with us, but it was not allowed. On the following day, when I would have enquired after her, I was desired to ask the shekh how his beit (house) did. One of our servants was so imprudent as to ask the shekh after his wife unequivocally; to which he replied very angrily, "did you dream of her last night?" His own servant was an ultra in politesse; for one day, when he was bearer of a present, and we enquired concerning his master, he replied, "that depends—if you are quite well, he is perfectly so."

Some weeks passed away; and at length I was

nearly able and fully willing to go. Mr. Grey was waiting for his late companion, Alkooshy, to complete their labours concerning the written * mountains; but to me the fertility of the country, the salubrity of the air, and the beauty of the scenery please no more—I was longing for home. I heard of a vessel at Baroot about to sail for Smyrna; and though it was a Turkish one, I determined to go by it.

I sent my servant viâ Tripoli; and trusting to my slight knowledge of Arabic I took the mountain road, accompanied only by a peasant. This route is very beautiful to look at, and very disagreeable to travel; in many places are steps cut in the rock, dangerous to the mule and wearisome to the traveller—it is shorter than that by Tripoli, but not to be preferred. We left Bysherry about six o'clock in the morning, halted for an hour during the day, and about ten o'clock at night reposed *by favor* in the divan or open shed adjoining a small cottage. Early on the following day we descended into the bay of Junia, and reached Baroot about three, P. M. During the journey, my guide happened to leave me for a few minutes alone, I was quickly surrounded by the natives, and every one desired me to feel his pulse. In vain I protested that I did not understand such things: they replied with one accord that I was a

* The characters the same as those I copied at Mount Sinai.

Frank, and therefore could not but be a doctor. That part of Mount Lebanon, watered by the Dog river (Nahr el Kelb), is celebrated for a muscatel wine, called by Franks vino d'oro. I halted at a smokey, where a number of travellers had collected under a sycamore-tree. The Arabic for wine is nebeed. I had no sooner taken my seat than I called for Nebbie—now nebbie (Prophet) happens to be the word applied exclusively to Mohammed. The coffee-maker stared, and brought me coffee—that I drank, and again called for Nebbie; he offered me a pipe—I smoked, and still called for "the Prophet! the Prophet!"—he then brought figs, cucumbers, and grapes—the latter I pressed—he discovered my wishes, but being a Turk himself, and consequently, forbidden to touch wine, he had none in his possession; he, however, obligingly sent for some—it proved excellent—I was not yet set right as to the word, therefore exclaimed with great satifaction "the Prophet is very good." There were many Turks present, but I was fortunately very ill, and very evidently so, or I should probably have been taught, even through a mistake of only one letter, that "a little learning is a dangerous thing."

Agreed with the captain of the vessel for a passage to Smyrna—the captain was a Turk, the sailors Greeks, and my fellow-passengers Albanians—some of them soldiers, returning from the

siege of Aleppo, and others, who had been driven from their country by Ali Pasha (for he drove away all robbers), now anxious to assist at his approaching downfall, and to exercise their own natural vocations. Every man was provided with a rug—these were spread upon the deck, and so nicely had the complement been calculated, that it was scarely possible to move. I had, certainly, a cabin to myself, but *such* a one!—not four feet high, running between the main-deck and the tiller; in this I was cooped up thirty days—the sun powerfully hot—and my cabin to myself was about as satisfactory as Perillus's bull. I cannot decide whether these Albanians were more noisy when they were angry or when they were pleased; they sang or grumbled all day; the former as long as they were at meals, and the latter as long as they were not: the songs generally related the heroic actions of rebel chiefs, and could not but be interesting to an admirer of Ossian, or the author of the Corsair. The Albanians are said to be robbers, and the national anecdote concerning them is this:—if one of them were to see a man wearing gilt buttons, he would shoot him, expecting to find them gold; on discovering his mistake he would lament the loss of his powder. In three days from Baroot we arrived at Larnica; among the eatables in the market were snails; they are very palatable, and

should be called land periwinkles. The wine of the country is sold at from one shilling per dozen to five shillings per bottle. Cyprus is the birth-place of Venus, and yet I was rather surprised than disappointed in the Beauties of Larnica. We took on board a poor Turk, almost naked, to whom, having resumed the Frank dress, I gave a suit of clothes; he returned thanks to the prophet, but called me a dog.

We were eighteen days between Cyprus and Rhodes, being about six times as long as we had anticipated. I was soon reduced to an allowance of biscuit and water; on this I had subsisted some time, when I discovered that our Greek sailors had a cask of olives in constant use upon deck, as the Neapolitans have anchovies—the addition of a few olives made my meal luxurious. I believe that the labourer enjoys his dinner more than the alderman, and any variation to that of the former must be agreeable. The want of provisions was not our only evil, we remained for several days in the same spot, becalmed, but not motionless, being perpetually annoyed by a ground swell—the sun was burning, so that I was half-baked, as well as quite sick. Among our passengers were some strict Mussulmans, one or two of whom had even said their prayers upon first coming in contact with me, a circumstance which you will remember happened to us in Sicily, a custom which I be-

lieve is in frequent use among the Catholics, to prevent conversion, and among the Maltese, to avert the evil eye. These holy men determined to invoke Nebbie for a wind, and those who were religiously disposed, assembled in circle, and performed their prayers. There had not been a breath of air for twelve days, but, as Nebbie would have it, a favourable breeze sprang up; the Captain would have steered direct for Rhodes, but the soldiers insisted on his running towards the coast of Asia Minor, for water. The captain was afraid that they would plunder his vessel in such a place, and therefore proposed steering for Kakava; but the dispute was settled by one of the mutineers presenting a pistol, and putting the helm up. I had been referred to by both parties, and although I concurred privately in the Captain's opinion, I sided openly with the soldiers: We accordingly steered directly for the coast. We soon espied a grove of trees, and I predicted the finding of water—a prediction certain to be fulfilled, even if the water were to be procured from steam: but at the same time I warned them of rocks, and the boat was therefore sent ashore—it returned successful. After that the Albanians treated me with great respect, either from that circumstance, or because that when one of them had ordered me to get out of his way, I had determinedly refused. We next sailed to Kakava,

where we replenished our water-casks. At Kakava are some Grecian tombs, stone rectangular buildings, the upper part of which resembles a boat capsized *.

Arrived at Rhodes—there we learnt that an Austrian vessel which had tarried at Larnica two days after we had left it, had left Rhodes five days before our arrival. She had probably kept under the Asiatic coast, and made use of the night winds, of which we felt nothing but the ground swell. At Rhodes are to be seen the works of the Holy Knights, who made a good exchange in getting Malta; we were here on Friday—the Turkish sabbath—the public crier ordered that all shops should be shut—an example to Paris.

Left Rhodes.—A small black cloud indicated a storm—we ran, helter-skelter, with a number of other vessels, into the harbour of Scala-nuova, and cast our anchor alongside of a large hog-boat, full of soldiers, crowded together like a cargo of melons; the sea became violently agitated—we got out a spar to keep us apart, but it stove in the gunnel, and our neighbours being in the weaker vessel, screamed frightfully. The cloud, which had been gradually swelling, burst; it poured forth rain in torrents, and was emptied in less than five minutes; the clouds vanished, but the

* The description is anticipated by Cockerell.—See Walpole's collection.

sea retained a violent irritation.—Remained at anchor all night, and on the following morning I resolved to proceed by land. I cannot take leave of my captain without acknowledging a favour:—he lent me a hundred dollars, on promise of being paid at Smyrna, and with no other security than that of my being an Englishman.

From Scala-nuova I rode to Smyrna, a long day's journey of seventeen hours.—Stopped at the temple of Ephesus, the unworthy remains of which do not indicate that it was ever one of the seven wonders.—Refreshed ourselves at a spring, amid a multitude of camels laden with figs, where I was witness to a system of roguery heretofore unknown to the merchants: the figs were packed in small sacks—the carriers took two or three handfuls from each, *on their own account*, and poured in water; the water causes the fruit to swell, and thus supplies both bulk and weight.

At Smyrna I was hospitably entertained ten days by Mr. Werry, the English Consul. The Turkish Captain arrived and was satisfied. I hired a Greek vessel to convey me to Athens; my crew consisted of four captains, viz. the first and second captains, the captain of the flag, and the captain of the deck; besides, there was a little jacknasty, who was slave to the party. During the first night of our voyage we ran aground several times, but on the third day landed happily in the Piræus.

We had not met with any incident, save that once a strange sail, suspected to be a pirate, frightened the four captains. Athens.—I visited Pentelicon, shot over Hymettus, and almost lived in the Parthenon—enjoyed the drawings of Lusieri—the museum of M. Fauvel, and the hospitality of Logotheti—read Pausanias, and amused myself by sketching, and thus passed some of the most grateful days of my life.

From Athens I went to the small island of Hydra, the naval arsenal of the Greeks, an imperium in imperio, altogether free from Turks. A lazzaretto is established here, and I was put in quarantine for three days.

I agreed for a passage to Constantinople, on board a very fine ship, bound to Odessa, for corn; while getting under weigh, a Greek priest came on board to say mass, which done, he threw incense over the rudder and the head of the vessel, and wished us a favourable voyage; his wishes were heard, and our voyage almost made amends for that beween Cyprus and Rhodes. The Dardanelles and Sea of Marmora presented a beautiful sight; we found ourselves in the midst of a large fleet of vessels, all bound to Constantinople, but which had been accumulating, and been detained some weeks near Mytelene and the Troad, unable to ascend the straits against the northerly wind. The width of the Dardanelles is about

a mile, though Leander or Lord Byron, in swimming, might have found it four. I am told, that when a southerly wind has prevailed any length of time, the surface of the stream becomes nearly dead water, and not difficult to be passed, even in a direct line.

Constantinople, as well by the beauties of its situation, as by the other novelties it presents, would require more time and space than I can spare; I shall therefore remark only upon one or two points that excited greater interest:—I went on the sabbath to see the Gran Signor go to mosque; he was on horseback that he might be seen; he was at the same time in state, that his subjects might be gratified in seeing: those who had any grievances to complain of, or any petitions to present, were arranged by the way-side, and every paper that was offered, he received, either by his own, or by the hand of some dignitary in close attendance. His Majesty is followed by two or three officers, each carrying in their hand a royal turban, and in the presence of these turbans every head must bow. It happened that when he had passed, a confusion arose among the crowd; one of the officers held up a turban, every one bowed his head, and the disturbance ceased.

There are no presentations to the Gran Signor —there are no levee days—and it is but seldom that an audience is granted: it must be for some

specific purpose, such as the introduction of a newly appointed ambassador. I was present on one of these rare occasions, when Mr. B. Frere, who who was now in the place of Sir Robert Liston (pro tempore) had to deliver his credentials, and the day on which the janisaries were to receive their pay, was expressly chosen for that ceremony. The English residents and visitors were invited, and every Frank, of whatever nation, had permission to attend. We assembled at the British palace before five in the morning; the Turkish guards, carrying torches, were running about in all directions; the lustre of their arms, the variety of dress, and the gaudiness of colours, produced a fine stage effect, and at the same time heightened our expectations. We were not kept long waiting, ere an officer arrived from the Porte, deputed to act as master of the ceremonies; and at day-break we set out. The procession commenced with about an hundred janissaries, on foot, then the officer above-mentioned, on horseback, attended by his own servants, on foot, then two by two came the servants of the ambassador, and then Mr. Frere himself, in a sedan chair; all the rest of the party followed on foot, and ought to have done so in order, but the secretary, the consul, the dragomen, the merchants, the visitors, and the tag-rag, were all huddled together, and in this manner we arrived

at the water's edge*; boats had been already provided for us, but such was the eagerness and difficulty to get a place, that some of the party were knee-deep in mud; on the opposite shore we found horses, and for these we had another scramble; at length most of us were mounted, and we proceeded onward, without much order, till we were desired to wait for the Grand Vizier; he came, and we fell into the rear; the street was lined with a double row of ragged troops, and passing through which, we arrive at a dirty, dull building, that proves to be the entrance-gate of the serrail—it is quite as shabby as St. James's—the porch was occupied by a mob of Franks and Turks, I got through without knowing how, and *not* without the slightest idea of what might have befallen our official personages—almost all the visitors were in the same predicament. We now found ourselves in a court-yard, irregular in its shape and in its buildings; on one side were the kitchens, on the other was the council-chamber, and at the extremity the serrail itself; in the centre was an avenue of trees; the shabbiness of the whole is the only thing that excites remark. Arranged down the avenue was a line of plates, containing alternately pillau, and a yellow mixture, probably saffron soup; two or three subordinate officers

* Pera, where the Franks reside, is divided from the chief part of Constantinople.

were keeping guard: at one side was collected a mob of soldiers, who stood eyeing these luxuries with great anxiety, and each with his best leg forward; one or two of these hungry fellows rushed forth and made a seizure, on which the sentinels pomelled them uncommonly with their ink-stands *; at length the word of command was given, and the whole of this Falstaff's regiment charged, with all the speed and avidity of the Duke of Queensberry's pig; the first rank was generally pushed beyond the dishes—the second snatched them up—and they in their turn being also propelled, both parties were splashed over with the yellow sauce. This treat being finished, we were directed to the divan or council-chamber, where we found already asssembled the Grand Vizier, the Capitan Bassa, three other dignitaries of the Porte, and our minister and suite. The five Turks were seated on a sofa that stretched partly round the room, and a chair was placed in a corner for our minister—every body else was obliged to stand.—The room is small but elegant, fronted with a very handsome gilded grating, the ceiling is a groined arch, at each corner of which is an indifferent painting of *inanimate* nature †; over the

* These ink-stands are metal, and in form and size like a hammer; they are worn in the bosom, and often suspended round the neck by a chain.

† See page 59.

seat occupied by the Vizier is a neat bay window-grating, and at this, it is said the Gran Signor comes to spy and listen, because his pride and sublimity will not allow him to look at a Christian, even pending the *interview*. Previous to entering we could not but observe a pile of small leather bags, said to contain the pay of the janissaries *, these were now brought in with considerable show, bustle, and delay, and arranged at the feet of the Vizier; one of them was opened, and the contents poured forth upon a salver, to show that there was no deception—they were *really* half farthings—they were then examined and highly approved of; the bags were then counted over again, and laid at the door, with the same pretended consequence, and then again handed on through a file of soldiers, and arranged upon the flag stones, a certain number at a time; on each occasion a company of janissaries was let loose at them from about two hundred yards distance; whoever was so fortunate as to obtain a bag in the scramble, would receive, on restoring it to government, one sixpence in addition to his pay. The scramble did afford the spectators some amusement till it grew wearisome, for it lasted about three hours! The next part of the ceremony was dinner:—a stool and tray was placed before the Vizier, another before the Capitan Bassa, a third before the two Turks that sat

* I was told 60,000*l.* sterling.

together, and another before the fifth remaining one, who sat by himself; our minister took his place with the Vizier,—our consul at the second table—no stranger was admitted at the third—and at the fourth were the secretary of the embassy, Lord Charles Murray, and myself—there was no provision for the rest of the party; the first dish brought in was a present from the Gran Signor to the Vizier, and was by him received with much ceremony; stools were allowed us to sit upon, and a spoon, a napkin and bread, were placed for each; the dishes were brought in singly, and in lottery order—minced meat, pie, fowl, fish, sweets, fish, fowl, &c. in all twenty-eight in number, none of them remarkably good, except an aromatic Italian cream, and none particularly bad, except the pastry, and a mixture of saffron. The moment a dish was put down our host dipped his fingers into it, and *then* desired us to do the same; there was only one dish of which he took fairly a mouthful; I followed his example, and found it saffron, to my infinite disgust; nothing was offered us to drink, though the last spoonful allowed us was of sherbet. Among the articles before us was a roast fowl, it was uncarved, and we had neither knives nor forks; Lord Charles happened to touch it, when one of the cooks in attendance immediately took it up, pulled it to atoms with his fingers, and threw it down before us. In less

than ten minutes after our beginning to sit down, we had partaken of twenty-eight dishes, and the stools were, without any warning, snatched away from under us. Half an hour was now allowed us to wash our hands, after which we were all called out into the yard, where we were kept some time standing; but for the minister there was a dirty stone, upon which he might have sat, if he had so pleased. At length there came two people with bags, containing pelisses, these were poured forth, and the clothesmen called out the names of such as were to receive them; they were of three qualities, the first edged with sable, the second with ermine, and the third made of a mean coarse stuff; these are destined for the minister and his immediate suite and dragomen, though lent for the occasion to visitors; nobody can be admitted into the audience-chamber without one, and even the last class is altogether rejected*.

As soon as we were clothed there came forth a

* There is a vulgar rumour, that when a Christian wishes for an audience a message is delivered to the Gran Signor, setting forth that "a dog, naked and hungry, begs to be admitted;" to which is given this reply: "Clothe him, and feed him, and bring him in." The pelisse is a badge of honor in Turkey the same as the garter or court robes are in England; but perhaps the humiliating expression of "clothing" may arise from the nature of the Franks' dress, which is considered by the Turks as no dress at all. It is reckoned indecent, even in the short oriental or Mameluke costume, to make an ordinary visit without that outer garment, which covers one, like a college gown.

party of attendants, one or two of whom seized each of us by the shoulder: we were thus led through a file of domestics magnificently habited, and then pressed into a small dark room, which proved to be the chamber of *audience*. *Seeing* was nearly impossible, notwithstanding the effulgence of the sublime presence—the principal light came through the door-way. The room was so small that we were crowded dreadfully, our attendants were bearing with all their force upon our shoulders, and while we were trying to make ourselves comfortable, ten minutes passed away, and the affair was over. The throne of the Gran Signor is a four-posted bedstead, quilted with pearls and precious stones: on this sat his Mightiness, not in the oriental fashion but like a Christian—with his legs pendant*. At the side of the room to the right hand were the Gran Vizier and Capitan Bassa, and the embassy were drawn up on foot at the left, thus forming three sides of a square. We all remained with our hats on, not that it is a De Courcy privilege, but that on the contrary to take the hat off is not a mark of respect but an insult; the only thing required by etiquette is the pelisse, and the only thing forbidden is the sword, and this since the assassination of one of the sultans†.

* I saw two arm-chairs at his maison de plaisance—Sweet-waters.

† General Sebastiany, the French ambassador, insisted on wearing his sword; but, while he was being hustled into the room, it was snatched away.

Our minister made his speech in English, and it was then translated by the dragoman according as it had been previously written. The Gran Signor, contrary to usual custom, vouchsafed a reply from his own lips; this was translated by the dragoman, and we were immediately hustled out of the room, which being clear of, our attendants pushed us about our business. During the whole performance, the Mighty Signor never turned his head either to the right or to the left; he occasionally glanced obliquely at the minister, but did not once look, even while speaking to him. The first English speech was not so humble as probably, if rightly translated, would have been agreeable, but the interpreter without fear of discovery might make it so: the answer was such as it would please the Sultan to make, and the translation given was such as would be thought pleasing to the English to hear. The audience being over, we would gladly have made our escape, but the money bags were to be seen once more; we were therefore desired to draw up in a recess of the entrance-porch, while the janissaries came tearing and swearing along, and each of them *laden* as to his shoulder with one of these well-known bags, in each of which might be nearly half a pint of half farthings. This was far the most annoying and most tedious part of the ceremony; at length it finished, and we got upon our horses, but we were not even then allowed to proceed till the

Turkish dignitaries were pleased to come and mount theirs, and take place of us. Notwithstanding this etiquette our friendship with the Porte is worth preserving. We arrived at Pera about half past two. The only agreeable parts of the day's work took place within the precincts of the ambassador's residence, viz. the assembling in the morning, and the dinner in the evening. I ought not, perhaps, to have chosen this particular day to mention the latter entertainment, for hospitality *invariably* reigned at the British palace.

I had intended going from Constantinople to Odessa; but my servant, whom I had taken in exchange for the original Nicholai, at Athens, never had any such idea: *I* was deterred by the horror of forty-five days quarantine, and he refused by reason that "if three ships go to the Black Sea only one returns;"—this prevalent idea is perhaps the best etymology of the name.

Engaged another servant, and hired a large open boat for Varna. We had scarcely cleared the Bosphorus when the helmsman ran us ashore, because it appeared likely to rain. In about two hours we again ventured forth, and sailed rapidly as far as Vasilikos*, and in this place also we sought a harbour for the above reason: here we were detained

* Ought, probably, to be written Basilikos. The Greeks pronounce B. as V. as we do in many of our German-English words.

forty-eight hours by a black sky and squally weather. Hares abound in this neighbourhood; I went out shooting, and, having returned quite wet, was seated half undressed upon my bed in the coffee-room, when the governor came in: he saluted me and ordered coffee and pipes, the same were handed to me; he remained about an hour "eisherabbing." A poor girl happening to pass he gave her some money, and then held out his hand to receive a kiss—a court-like mark of respect. On leaving the room he threw upon the table a handful of paras. I was then informed, that he had made me a visit of ceremony; and that, according to the Turkish custom among particular friends, he had come expressly to the public-house to treat me to a cup; but it was expected that I should send him a token of everlasting friendship —this cup of coffee was the dearest present I ever accepted.

On the fifth day we arrived at Varna, a considerable fishing-town with a convenient harbour: it is now being fortified at the expense of the governor; for his life having become forfeit to the Porte, he had bought himself off by this bribe; so that probably he will not be put to death till the fortifications are complete, or he will then turn rebel. I had a letter of introduction to one of the principal personages, a Greek bishop; I found him in his warehouse or cellar. He apologized for not

offering me wine: but it had all turned sour, and he was therefore under the necessity of selling it as vinegar. The governor insisted on my taking a guard part of the way towards Bucharest, because an Englishman had, a few years since, been murdered on that road. The country was dull and uninteresting, and the accommodations poor and difficult to be procured.

The roads throughout Bulgaria are very bad; and two slight waggons that I had hired to convey myself and servant were without springs. On one occasion, I found my mattrass spread upon a platform next to a large bundle, that proved to be a man dying; his wife was in great sorrow, and selling coffee and spirits: soon after my arrival a Greek priest came in, and repeated charms by way of medicine, for which he received his fee. He was himself so conscious of the humbug, that he made an apology to me. As soon as the spells had ceased, came in my waggoners and some neighbours, who, in spite of my remonstrances, got very drunk, and danced till morning. I was five days between Varna and Bucharest, and every night had to sleep in the same room with my host, hostess, and their children, my servant, waggoners, and other travellers, all upon the floor. Bulgaria brings one acquainted with strange bedfellows.

Though Wallachia is a Turkish province, Bucharest is always governed by a Greek; he is ap-

pointed by the Porte. The cross is frequently seen erected by the way-side, as in the Netherlands; there are not many Mohammedans in the country, but nearly every one that I saw wore a *green* turban, I imagine not by right, but in pride and bravado. In Bucharest it is particularly remarkable that the streets are not paved with stones, but floored with timber; cards and dancing, forbidden by the Mohammedan law, are in fashion here; there is a good ball-room, and regular whist parties; the higher classes converse in Greek, the lower in a mongrel Latin, worse than the Hungarian, but not yet quite Italian.—When Paul wrote his Epistle to the Romans, was not Greek then and there the fashionable language? The carriages in use among the boyars or noblemen, are a kind of waggon, (wagen von Cronstadt) about three feet wide and eight feet long, without springs, the body wicker-work, and the covering canvas, painted; between, or rather above the wheels, this canvas may be rolled up, so as to make a window, and it is generally used as a door by harlequinading; it was such a machine as this, well filled with hay, that brought me to Vienna. The roads between Bucharest and Rothenthurm are worse than over the Apennines; we always had eight horses, and frequently four bullocks. Quarantine, on entering the German States, detained me only five days, the time spent at Bucharest

having been taken into consideration. Throughout Transylvania and Hungary it was always a work of time to procure post-horses; at one place, owing to a momentary scarcity, I was positively refused till I produced my *despatches* and "courier's passport" which had been obligingly forwarded by Mr. Frere to Bucharest. I was seldom detained at any post-house more than two hours, and but seldom less—a delay, which, lamentable enough to a courier, was particularly so to me now, after three years' absence, hastening home to England.

FREDERICK HENNIKER.

APPENDIX.

ERRATA.

Page 11, *for* Laterensis *read* Lateranensis.

108, *for* at Delhi, *read* in India.

110, in speaking of Arabat Matfooner, I am quite wrong in stating that it has been overwhelmed with sand since Hamilton was there—it was already overwhelmed at that period.

155, *for* Coptic *read* Enchorial.

The coating of the pyramid of Chephrenes has been variously described, see Denon, &c. There may be various kinds of stones used in the edifice; that of which I brought home a part is limestone, containing 45 per cent. subcarbonate of lime. The angle is 126°. It appears to have been glossed over with a kind of resinous matter.

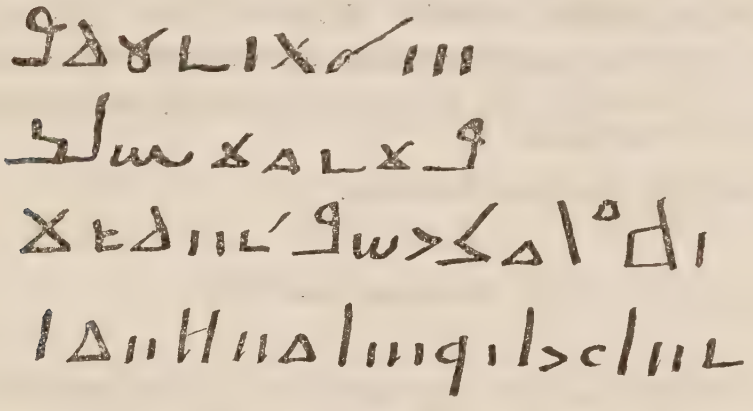
The inscription mentioned at page 155 is not added: for, hearing that it is already in the possession of a gentleman who has laboured hard on the Nile, I should be sorry to anticipate his publication.—Others are withheld, because they have been already published.

Inscription on the Temple at the Oasis-Bæris.—P. 187.

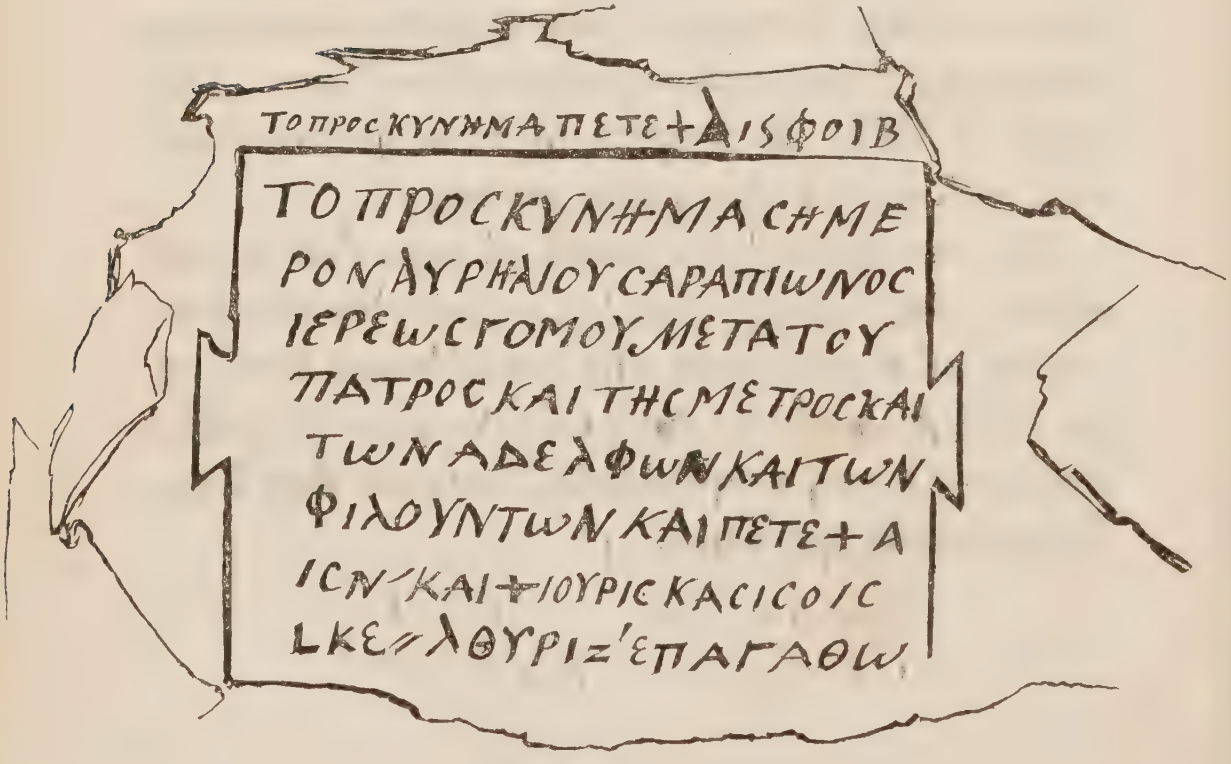
* ΥΠΕΡΤΗCΤΟΥΚΥΡΙΟΥΑΥΤΟΚΡΑΤΟΡΟCΚΑΙCΑΡΟCΝΕΡΟΥΑ
ΤΡΑΙΑΝΟΥΑΡΙCΤΟΥCΕΒΑCΤΟΥΓΕΡΜΑΝΙΚΟΥΔΑΚΙΚΟΥΤΥΧΗCΕΠΙΜΑΡΚΟΥΡΟΥΤΙΛΙΟΥΛΟΥΠΟΥ
ΕΠΑΡΧΟΥΑΙΓΥΠΤΟΥCΑΡΑΠΙΔΙΚΑΙΙCΙΔΙΘΕΟΙCΜΕΓΙCΤΟΙCΟΙΑΠΟΤΗCΚΥCΕΩCΟΙΤΕΔΕCΑΝ
ΤΕCΤΗΝΟΙΚΟΔΟΜΗΝΤΟΥΠΥΛΩΝΟCΕΥΕΡΓΙΑCΧΑΡΙΝΕΠΟΙΗCΑΝ L ΙΕ ΑΥΤΟΚΡΑΤΟΡΟCΚΑΙCΑΡΟC
ΝΕΡΟΥΑΤΡΑΙΑΝΟΥΑΡΙCΤΟΥCΕΒΑCΤΟΥΓΕΡΜΑΝΙΚΟΥΔΑΚΙΚΟΥΠΑΧΩΝ——Α

* I also have to acknowledge the friendly assistance of Dr. Young, who suggests ΩΑCΕΩC rather than ΚΥCΕΩC—and who reads ΤΕΛΕCΑΝΤΕC in place of ΓΡΑΨΑΝΤΕC as I had written it.

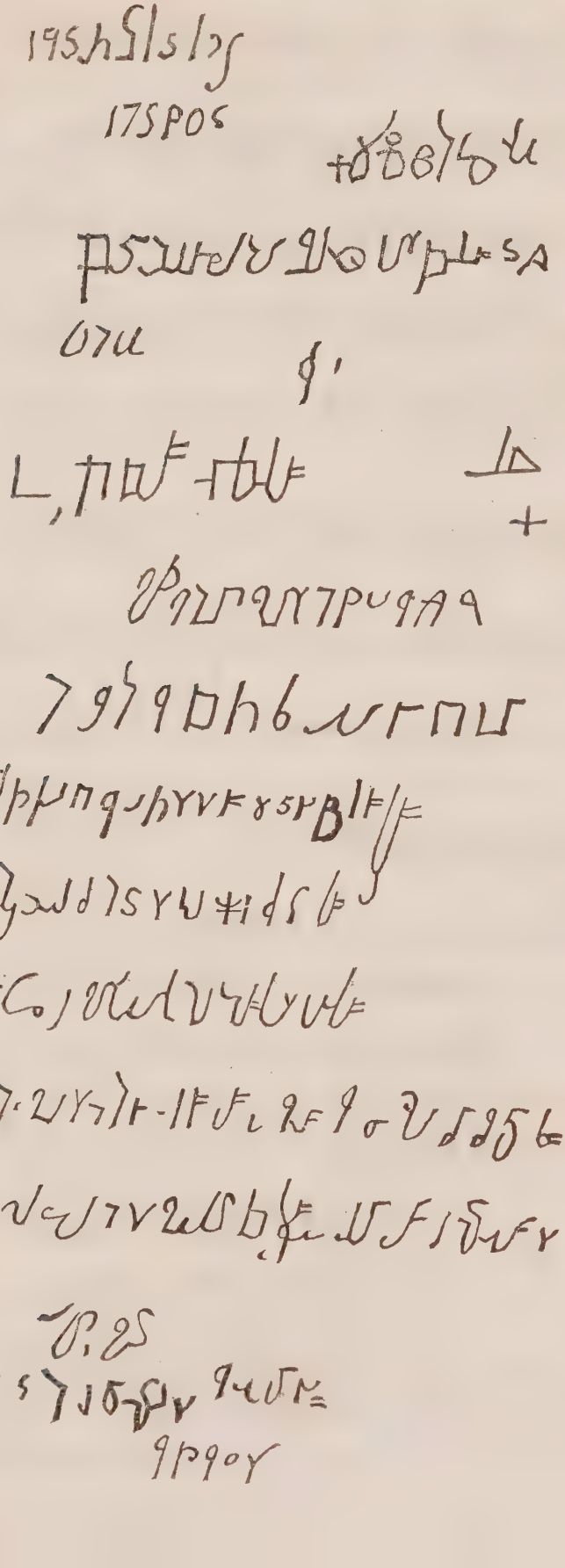
Inscription on a Rock near the Narkoos.



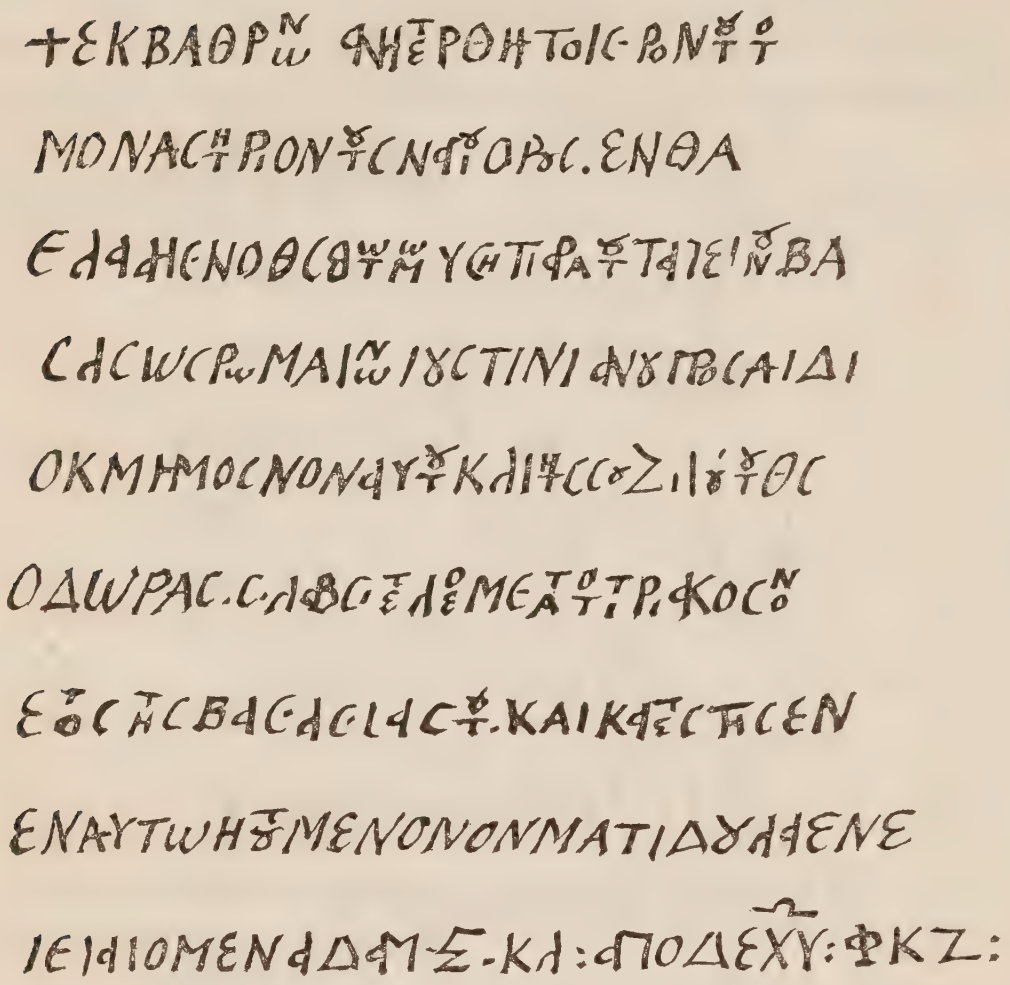
Inscription on Rock at Kardassy.—P. 153.



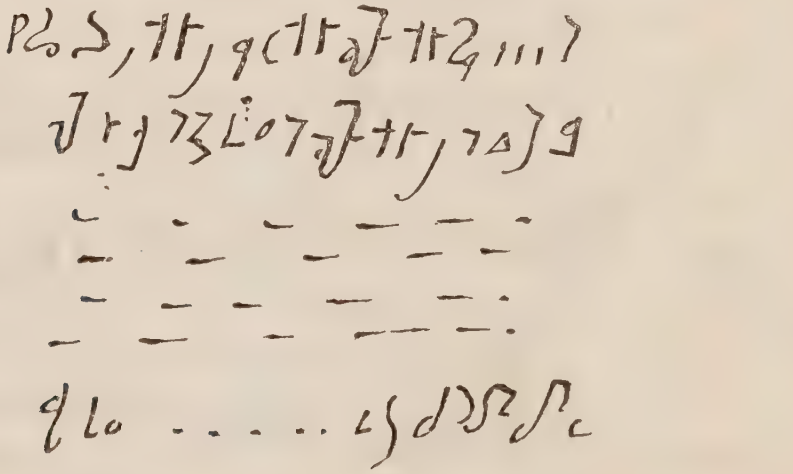
Inscriptions on various Stones near that of Moses, at the foot of Mount Sinai.—P. 232.



Inscription on the Convent at Mount Sinai.—P. 235.



On one of the Tomb-Stones at Essouan.



(Juillet 1820.)

L' ERMITE DU MONT LIBAN,

No. 14.

AVIS. MM. les Abonnés qui peuvent avoir à se plaindre de ne rencontrer aucun article de leur goût, dans cette feuille de si peu d' éten due, sont invités à transmettre á l' imprimerie de l' Ermite, les avis dont ils désirent la publication. On donnera cependant la préfé rence aux renseignemens qui auront pour objet les Antiquités ou le Commerce.

JAFFA le 24 Juin.

Un Voyageur Anglais, M. Fréderic Henniker, a eu le malheur d' être attaqué, lui et son domestique par huit Cavaliers Arabes, dans les environs de cette ville. La résistance qu'il a pu leur opposer, les avait tellement irrités, qu' apres l' avoir criblé de blessures et dépouillé de ses vétements, ils voulaient encore l' égorger. Le sabre deja levé pour lui trancher la tête, a eté retenu, détourné par l'un des Arabes: mais l' infortuné Voyageur n' en a pas moins reçu un coup si violent au visage, qu' il a peine a boire, sans que l' eau s' échappe de sa balafre.

Depuis cet accident, M. Henniker s' est refugié au Mont Liban, où l' on espère qu' il se rétablira. Nous ne publions son malheur que pour rendre plus précautionnés à l' avenir, les étrangers qui viennent en ces contrées.

A présent nous sommes fondés à croire que la nouvelle de l' assassinat commis sur le *Domino*, dont nous avons parlé dans notre précédente feuille, n' a d' autre fondement, que le cruel événement que nous venons de rapporter. Des personnes dignes de foi, ont assuré l' avoir vu en Chypre, au commencement de Juin, se disposant à continuer ses courses.

TRIPOLY le 4 Juillet.

Hier, est parti de cette ville, M. le Vicomte de Portes, officier supérieur, chargé par le Gouvernement Français, d' un achat de chevaux Arabes. Il se rend d' Alep à Seyde, avec un second convoi d' une douzaine de chevaux, dont cinq lui ont éte donnés par S. Ex, Ahmed Kourchid, Pacha d' Alep,

Ce présent a été fait en reconoissance d' un superbe harnois pour attelage de six chevaux de carosse, harnois que M. le Vicomte avait offert au Pacha, de la part de S. Ex. le Ministre de l' Intérieur. Parmi ces cinq chevaux, il y en a trois de richement enharnachés, dont l' un pour M. le Roi de France, le second pour le Ministre et le troisiéme pour M. de Portes, à qui le Pacha s' est plu témoigner, en toute rencontre, une estime particuliére.

On aura peine à croire dans d'autres pays,les traits suivans de la voracité des Sauterelles. Une petite fille encore au berceau, abandonnée, quelques instans par sa mère en offre un des plus triste. Cette mère imprudente qui avait oublié de fermer la porte de l' habitation, est restée interdite, à son retour, en voyant le berceau couver de sauterelles. Elle veut les chasser, elle crie au secours, elle déespére; mais le mal etait fait. Les maudits insectes avaient tellement dévoré les yeux et le visage de l'enfant, que cette innocente créature est morte peu de jours apres, des suites de leurs piqures.

L' autre trait non moins surprenant, n' a pas eu un résultat si funeste. Un Paysan excédé de fatigue, pour avoir fait la chasse aux sauterelles, s' était endormi au pied d' un arbre. Il avait eu a précaution de s' envelopper les yeux, comptant sans doute que sa barbe longue et touffue, lui défendrait le menton, des atteintes de l' ennemi aérien. Cependant les sauterelles ont fondu dessus et piqué si avant dans la chair, que le manant réveillé par la douleur, est resté tout ébahi de se trouver le menton dégarni de barbe et à demi rongé.

LATTAQUIEH le 16 Juillet.

La Corvette du Roi, l' Espérance, ayant à bord M. le Baron Desrotours, Capitaine de vaisseau, Commandant la Division du Levant, a passé ici un jour, et doit continuer sa tournée dans les Echelles de la côte, jusqu' à Alexandrie, fort rapidement, pour pouvoir être de retour à Smyrne le 25 Août, jour de la fête de S. M. le Roi de France.

Des lettres de Constantinople du 19 Juin, annoncent que les préparatifs de guerre contre Aly, Pacha d' Janina se poursuivent avec une grande activité, soit sur la Flotte, soit dans les Arsenaux de terre et de mer.

Suivant les mêmes lettres, les changes ont subi une baisse considérable, la papier étant devenu abondant à cause des achats d' huille faits a la Canée, dont les payments ont eu lieu sur cette Capitale. On cote la piastre sur Marseille, à 160 et à 165 Centimes.

BALBEK le 3 Juillet.

Depuis la mort de l'Emir Djadja, il y a environ trois ans, cette ville et les villages de son territoire se depeuplent journellement par le meurtre et le pillage. Les frères du défunt, l' Emir Sultan et l' Emir Emin, se disputent l' autorité, et l'usurpent alternativement, au prejudice de leur neveu qui n' est pas en âge de combattre leurs prétentions. Hier encore, une rixe sanglante, effrayante pour ses conséquences a eu lieu entre les gens de l' Emir Emin Gouverneur actuel, et des cultivateurs Druses du village de Zahlé. Elle a pour cause le refus fait par l' Emi de ratifier l' arrentement stipulé par son frère, des riches terres de Balbek à ces cultivateurs.

On donnera la suite incessamment.

Cours des monnoies . . en Paras.

Quadruple	4320
Portugaise	2160
Sequin Mahmoudieh	1060
Id. de Venise	610
Id. de Constantinople	340
Id. du Kaire	300
Roubieh	115
Talaris et Piastres d' Espagne	310
Bechlik	205

Toutes ces monnoies n' ont éprouvé une hausse si considérable, que depuis le commencement du mois.

A TRIPOLY de Syrie.

Copy of Certificate given by the Superior of the Convent at Jerusalem.

In DEI Nomine. Amen.

Omnibus et singulis has nostras litteras inspecturis ac perlecturis, Nos infra scripti fidem facimus atque testamur Dominum Fridericum Hennicher ex Anglicæ Regno Ierosolymis fuisse, et omnia Sacra Loca presentia, et Sanctissima Conversatione Domini Nostri Jesu Christi decorata, ejusque pretiossimo Sanguine Consecrata, quæ tam intra quam extra hanc Sanctam Ierosolymorum Civitatem continentur, et ab omnibus Peregrinis visitari solent, personaliter visitasse. In quorum fidem f.

Dat. in Conventu S. Salvatoris Jerusalem die 10 Junii anno 1820.

F. Salvat. Ant^{s}. a Melita
Custos et Commissarius Loc. Sig.
Apostolicus, Tæ. Sæ.

Fr. Odoricus, a Latern
Secretarius Terræ Sanctæ.

G. WOODFALL, PRINTER, ANGEL COURT, SKINNER STREET, LONDON.